Andrews' Devotions

School of Theology at Claremont
1001 1323405

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March 10, 1908

Andrewes, Lancelot, bp. of Winchester 1555-1626
BV 264 G8 A5 1901

THE

DEVOTIONS

OF

BISHOP ANDREWS.

TRANSLATED FROM THE GREEK BY

DEAN STANHOPE.

LORD, teach us to pray.—*Luke* xi. 1.

Published under the Direction of the Tract Committee.

LONDON:
SOCIETY FOR PROMOTING CHRISTIAN KNOWLEDGE,
NORTHUMBERLAND AVENUE, W.C.

1901.

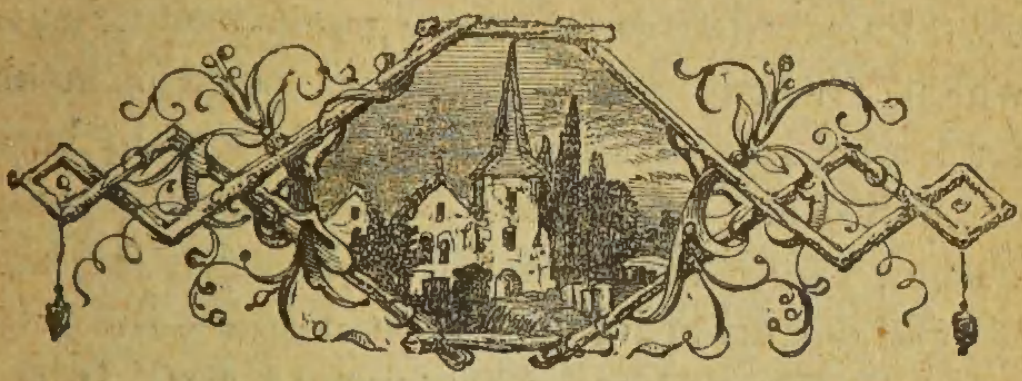
ADVERTISEMENT,

BY

THE EDITOR.

Of the Devotions here presented to the Public, more need not be said, than that they were composed by the great, the learned, the good Bishop Andrews, and translated by the able, the excellent, the amiable Dean Stanhope. They were composed in Greek and Latin by the Bishop, for his own private daily use; and for some time before his death the Manuscript was scarce ever out of his hands. It was found worn in pieces by his fingers and wet with his tears. They were translated by the Dean for the benefit of his

countrymen, he having himself committed a good part of the originals to memory, and probably solaced his departing spirit likewise with the repetition of them. The only edition in Greek and Latin, printed at the Oxford Press in 1675, with the *Imprimatur* of Doctor RALPH BATHURST, then Vice-Chancellor, is seldom to be met with; and very few copies of Doctor STANHOPE'S translation are left. It was therefore thought advisable to reprint the English Devotions in a more convenient and portable size: as also, instead of the short, uneven lines of the former octavo edition, to divide them into distinct sentences, as the subject-matter seems naturally to direct. Concerning the author and the Translator, more particulars may be learned from the *Preface* which follows. With regard to the Devotions, Reader, when thou hast bought the book, "enter into thy closet, and shut the door:" pray with Bishop ANDREWS for one week, and he will be thy companion for the residue of thy years; he will be present in thy life, and at the hour of death he will not forsake thee.



PREFACE.

I HOPE the generality of serious Christians will think there is no need of making an apology for publishing the little Book which is now put into their hands. This performance will recommend itself to *them*, by the usefulness and importance of the subject-matter; as it is a book of Devotion, a help to the better and more delightful maintaining that intercourse between God and our souls, those addresses to the Throne of Grace, on which in so great a measure depend all the comforts and blessings of time and eternity.

The heart, already enlightened and inflamed with piety and charity, will here find something exactly suitable to its inward motions, and the most significant and beautiful words wherein to

utter its holy desires, and those gracious sentiments which, without this help, would perhaps break forth with less advantage and less accuracy both of method and expression. Not that our Heavenly Father, who hears even the silent sighs and unuttered desires of humble souls, despises the petitions of His children when poured forth in the meanest language, provided it be the best they have or can procure: but sure it will be acknowledged, that when the heart, the principle, the matter, and the words are excellent and accurate, the sacrifice is more complete, fresh sweetness is added to the incense, and the whole service more worthy of God.

But the less perfect Christian, who has not yet made so much progress in the school of piety as the former, may reap still greater benefit from this work. It will tend to improve him in knowledge and practice; it will be to such an excellent Catechism as a Prayer-book: he will here find the Commandments, and the Creed, and other important points of Christian instruction, explained and applied with great judgment, and no less perspicuity than brevity; so that they may be soon learnt and easily remembered. He may here be led to form just notions and holy desires, such as cannot but have a considerable influence on his prayers

and his manners. He will be put in mind of the variety and greatness of his sins, and of his wants; of the holiness, the mercy, and the goodness of God, and the many invaluable benefits He heaps on mankind. In short, by a serious and proper use of this Manual, he will perceive himself to advance apace in love to God and man, and every other Christian grace and virtue. All this he has just reason to promise himself, provided he endeavours to bring his sentiments and the frame of his heart up to the spirit of these Devotions: which is no more than every one ought to do, whatever prayers he uses.

Indeed, what less can be expected when a book of this nature is composed of materials taken out of the Holy Scriptures, and very ancient Liturgies, which bear the names of St. James, St. Basil, and St. Chrysostom, collected and put together by the most judicious workmen in this way; such as were the persons mentioned in the title-page, Dr. Andrews, once Bishop of Winchester, and Dr. Stanhope, late Dean of Canterbury.

These excellent persons are too well known to the world to want any particular or large account to be here given of them: and yet to say little of them, may be thought an injury to men whose due praises would take up a great deal more room

than can be allowed for this Preface. However, since the ability and worth of the author recommends a book, even to such as read only for curiosity,—and a Christian reader must much more be pleased to find the Devotions he offers to God have passed through the hands of the soundest Divines, whose learning, piety, and authority may entirely satisfy him that he has no need to fear or suspect any superstition, heresy, or false doctrine may be suffered to remain in them; I shall beg leave to present a very brief account of them, and what part each of them had in the following book.

The Right Reverend Father in God, Dr. Lancelot Andrews, Bishop of Winchester, was born at London, about the year of our Lord 1555, of religious parents, who left him a sufficient fortune. He was educated at Merchant Taylors' School, in that city; afterwards at Pembroke Hall in Cambridge, of which he was Scholar, Fellow, and Master. To say nothing of his smaller preferments, he was Canon Residentiary of St. Paul's in London, Dean of St. Peter's in Westminster, and of the King's Chapel; Chaplain to Queen Elizabeth; Almoner and Privy Counsellor to King James I. and Charles I. and successively Bishop of Chichester, Ely, and Winchester; and all this on the account of his worth, without any ambitious

suit or seeking of his own to qualify him for these preferments.

His life was orderly, innocent, industrious, and pious, from his childhood. He is said to have had a masterly and critical skill in at least fifteen learned and modern tongues: and his knowledge of things, and improvement in all sorts of material learning, was no less extensive than his skill in languages; which qualified him for being one of the Translators of the Bible in the reign of King James I. He was a man of great wisdom and address in business an admired preacher in his time; exact and judicious in informing and instructing others; in controversies an able champion for the truth. He was laborious in his ministry; successful in converting several of the Popish clergy and laity from the errors of that church. As he was both in his life and at his death bountiful and charitable to the poor, so likewise was he a lover and encourager of learning and learned men; insomuch, that though he was good to his kindred, yet he gave more to the maintenance of learning and to the poor than to them. He was a singular benefactor to the preferments or places he enjoyed; either by recovering, securing, and increasing their revenues, or building, repairing, and beautifying the houses

with him, have assured me they never knew any that so continually spoke and acted with regard to these ends.

His preaching was really admirable and edifying; his style clear and plain, but noble; his reasonings easy and strong; his persuasions powerfully moving; his action and way of speaking graceful, just, and affecting; his subjects well chosen, and suited to his auditory. The greatest and best of his hearers (and he often had the greatest in this nation) might learn what was profitable from him; which if they neglected to do, his discourses will rise in judgment against them, and in the meantime demonstrate, that he omitted nothing necessary to deliver his own soul.

His writings are, or may be, in everybody's hand, and everybody will judge of them as they please; I shall therefore leave them to do so, and only affirm, what I know from more than a single experience, that they are an inestimable treasure for the devout people of this nation.

Were I to speak particularly of all his private and public virtues,—of his constant preaching, and prudent and faithful discharge of all the parts of his ministry,—of the many charities and good works he did in the course of his life, and the liberal provision (in proportion to his substance)

which he made for them in his last will and testament, I should far exceed the brevity I purpose. I hope some abler hand will give his life and character at large, and do justice to his memory; and so convince the world, that (though he was thereby eased of a great burden, yet) it was no small unhappiness to the Church, that he was not raised to the highest order in it.

Such were the persons, whose pious endeavours have concurred, in their different times and manners, to produce this little Manual of Devotion.

The first, and indeed the only edition I ever saw of Bishop Andrews' Private Prayers, in Greek and Latin, was printed at Oxford, in the year 1675. By the best judgment I can make of that Book, he appears to have collected, from time to time, in the course of his reading, materials for every part of Prayer; which he wrote down, some in Greek, and some in Latin. These at first were chiefly hints; but out of them he composed several prayers, that he used privately in his closet, and some of them publicly in the Church, before sermon, having translated them into English. Many of these prayers were completely finished and used by him as forms; in others he left some hints not quite completed, but wherein it was easy for him to supply all that was wanting, as he used

them. These he varied often, as occasion and necessity required, and improved them by degrees. Such of them as were brought nearest to perfection, he wrote in Greek; either because the New Testament, Septuagint, and most ancient Fathers and Liturgies (whence he extracted a great deal) were in that language; or because that language has some advantage for devotion: as the many compound words it contains strengthen the ideas they convey to us, and make a more lively impression upon the mind.

Dean Stanhope, who often used these Devotions in the original language, and had committed a good part of them to his memory, was so well pleased with them, that he took the pains to translate what is contained in the following sheets for the use of a dear friend; to whom he apprehended they would be acceptable and serviceable. They gave so great satisfaction, and did so much service, not only to that friend, but to all those into whose hand the copies came, that the Dean resolved, I suppose at their desire, to print them.

They who have seen the translations with which he has obliged the public, must be sensible that it was his way not to confine himself to a strict and literal version, but to take the liberty of paraphrasing, explaining, and improving upon his

author; so that, in more instances than one, his translation is a far better book than the original which he translates. If this will not be allowed me in any other instance, I think it cannot be denied in that of St. Augustine's Meditations; where we have all the benefit and sweetness of that author's great wit and fervent devotion in excellent English, without the allay of those improper and barbarous expressions and jingling turns and antitheses, which are too frequent in the original, according to the manner of the African writers.

He has made some use of this liberty in the following work; but not in all parts alike. Where the matter would bear it, he has kept close enough to the original. But where there were any redundancies or improper repetitions, he has retrenched them: those things which were either peculiar to the Bishop and his relations, or could not be made to suit the gravity and elegance of the rest of the book in our language, he has entirely omitted: where anything seemed wanting he has supplied it; and where there were only hints, he has so enlarged on them, as to fill up the vacant chasms, and continue the thread of the discourse. In a word, he has everywhere illustrated and adorned his author with elegant and moving language, and made it much more fit for common use than ever it was before.

For it must be acknowledged that there was a translation of Bishop Andrews' Private Prayers in Greek and Latin, long since published, and common enough. The edition of it which is most genuine and correct, seems to have been first printed in the year 1648; it being translated from the Greek manuscript, before it was printed; and it was printed again in 1682; but how much oftener, I know not. In that translation you have several things which are omitted in this; particularly some prayers of the Holy Communion, and a manual of Directions for the Sick.

Here it is plain two questions will naturally arise; first, Why did the Dean translate these prayers when they were already translated to his hand?

This very question I asked him, the first time I ever saw the manuscript now printed; which was in the last conversation I ever had with him. He assured me, he had never seen the former translation. This is then one of the *true reasons* why he undertook this task; and his having performed it in the manner just above mentioned, with so many advantages to the book, is a *good reason* why it should be published. For the old translation sticking close to the original, needs all those alterations and illustrations which were

needful for the original, and which the Dean has given it. This will appear very manifestly, by comparing several places of the two translations; particularly the beginning of the office for Friday, and the meditations and prayers for the evening and night in both books; not to be further tedious in referring to several other passages of the same nature.

The other question may be, Why he has omitted *the Manual of Directions for the Sick*, and the *Prayers for the Holy Communion?*

I answer, we are indeed assured the Bishop made some use of the former, in his ordinary visitation of sick persons, when he was Vicar of St. Giles's, Cripplegate: and it was printed with the old translation of his Greek and Latin Prayers, but yet it was no part of them; I mean, it is not to be found either in the Greek or Latin, as printed in 1675, though perhaps it was in the Latin manuscripts, and consequently it came not in the Dean's way. But if it had been a part of them, as the *Prayers for the Holy Communion* certainly are, yet he would not have been obliged to meddle with any thing upon those subjects, having already given us *Meditations and Prayers for Sick Persons* at the end of his Thomas à Kempis; and in the fourth book of his Kempis,

and in several parts of his St. Augustine, afforded all the assistance of this kind requisite for devout Communicants.

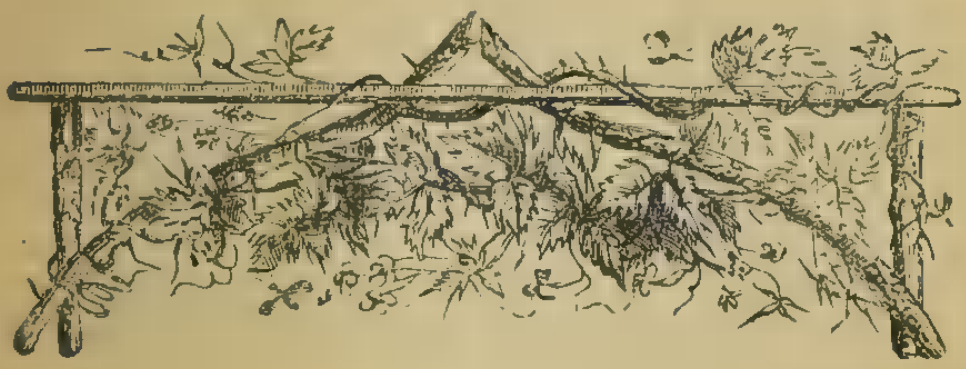
I beg the reader will pardon the tediousness of this address, and give me leave to conclude it with a brief exhortation to the performance of the duty of prayer, for which this book is designed as an help, from the peace of mind it brings along with it, in the Dean's own words, which are far better than any I can pretend to offer.

"Peace and serenity of mind is, in a special manner, the effect and reward of a devout and faithful application to God by prayer. For prayer is a withdrawing a man's self from the world and coming to God: like leaving a clutter of business or breaking away from the mixt company of people offensive and dangerous, or at the best nauseously ceremonious and vain, to solace himself with one friend alone, who is particularly dear to him. And the diligent performance of this duty leaves so sensible a satisfaction behind it, gives such a different turn to the soul, and inspires such heavenly dispositions, that the exercise of the temple and the retirements of the closet never go off without a grateful relish and powerful effect, except either too seldom or too negligently repeated." And again, a little after:

"The nearer we approach to God our Saviour, by a spiritual Communion in prayer and Sacraments, and all other holy ordinances, the better we shall know Him; and the better we know Him, the more we shall be sure to love Him. And were that love entire, did He but reign in, and possess our hearts, without a rival, we should then feel the best sense of that passage verified to the utmost, in a spiritual regard and in our particular cases, that the work of righteousness is peace, and the effect of righteousness, quietness and assurance for ever.'

To the account given of the Dean of Canterbury in this Preface, it has been thought proper to add the inscription upon his monument, erected for him by his Widow, in the chancel of the Church of Lewisham, in Kent, where he lies buried.

In Memory
Of the Very Rev. *GEORGE STANHOPE*, D.D.
38 Years Vicar of this Place, and 26 of
the neighbouring Church at *DEPTFORD;*
Constituted Dean of *CANTERBURY*, A.D. 1703;
And thrice PROLOCUTOR of the Lower House
of Convocation.
Whose piety was real and rational,
His charity great and universal;
Fruitful in Acts of Mercy, and in all good Works.
His learning was Elegant and Comprehensive,
His Conversation Polite and Delicate,
Grave without Preciseness, Facetious without Levity:
The good Christian, the solid Divine,
and the fine Gentleman,
in him were happily united:
Who, though amply qualified for the Highest
Honours of his Sacred Function,
Yet was content with only deserving them.
In his Pastoral Office a Pattern to his People,
And to all who shall succeed him in the care of them.
His discourses from the PULPIT
were equally pleasing and profitable;
A beautiful intermixture of the clearest Reasoning
With the purest Diction,
Attended with all the Graces of a just ELOCUTION;
As his works from the PRESS have spoke the praises
Of his happy Genius, his Love of God and Men;
For which Generations to come
will bless his Memory.
He was born *March* the 5th, he died *March* the 18th,
172$\frac{7}{8}$; Aged 68 Years.



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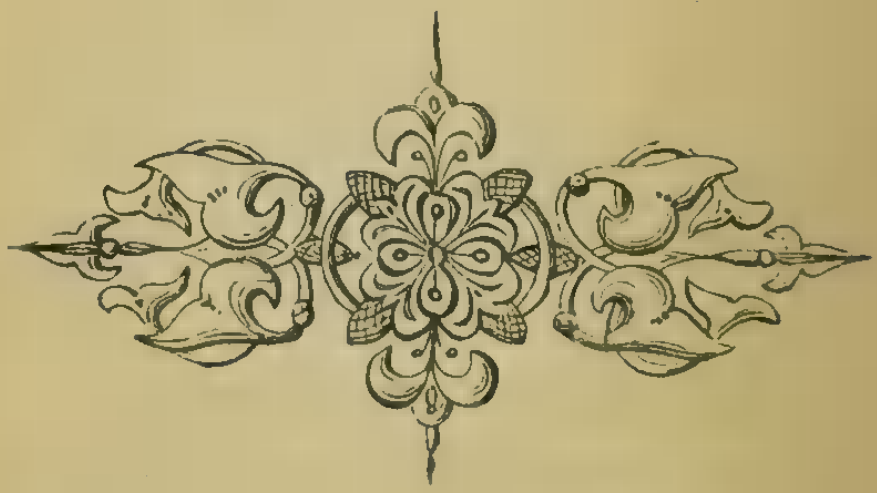

MORNING PRAYERS.

AT FIRST RISING

GLORY be to Thee, O Lord, all glory be to Thee, for the sleep which Thou hast graciously given me this night: a seasonable recruit to the wastings, and a kind intermission to the labours, of this poor weak and wearied body.

And now that Thou hast added to the number of my days, that this and every day may be employed to the perfecting of holiness in Thy fear,[1] and sweetened with the comforts of

[1] 2 Cor. vii. 1.

health, of peace, and innocence, grant, O good Lord.

That the Angel of Peace, the holy guide of Thy children, the faithful guard set by Thee over their souls and bodies, may encamp round about me,[2] and continually suggest to my mind such things as conduce to Thy glory, and to my salvation, grant, O good Lord.

That all the sins, offences, and neglects of my days already gone, may, by Thy mercy, be freely pardoned, and entirely done away, grant, O good Lord.

That it may please Thee to bless the world with prosperity and peace, but chiefly with such mercies, as Thou knowest most expedient for the good of all our souls, grant, O good Lord.

[2] Psalm xxxiv. 7.

Whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report, if there be any virtue, and if there be any praise, that I may think on these things,[3] and may do these things, grant, O good Lord.

Finally, since this life must shortly have an end; that mine may be concluded with a truly Christian death, a death perfectly void of sin and shame, and (if such be Thy good pleasure) as free from pain as may be, grant, O good Lord.

But above all, in regard it is appointed unto all men once to die, and after that the judgment;[4] that I may

[3] Phil. iv. 8. [4] Heb. ix. 27.

appear with comfort, and find a favourable account, at the great and terrible tribunal of Thy Son Jesus Christ, who, I believe, shall come to be our Judge, grant, O good Lord.

EJACULATIONS AND PRAYERS PROPER TO BE USED WHEN UP, AND IN OUR CLOSETS.

Blessed art Thou, O Lord, my God, and the God of my fathers, who turnest the shadow of death into the morning,[1] and renewest the face of the earth:[2]

Who scatterest the darkness by this return of light, and hast commanded night to give place to day:

Who hast enlighted my eyes, that I should not sleep in death:[3]

Who hast delivered me from the

[1] Amos v. 8. [2] Psalm civ. 30. [3] Psalm xiii. 3.

terror by night, and from the pestilence that walketh in darkness:[4]

Who hast unlocked mine eyes from sleep, and mine eyelids from slumber:

Who makest the out-goings of the morning and of the evening to praise Thee:[5]

For that I laid me down and slept, and rose up again, because Thou, Lord, didst make me dwell in safety.[6]

For that I awaked, and beheld, and my sleep was sweet unto me.[7]

Blot out, I pray Thee, as a cloud, my transgressions, and as the thickness of the morning cloud my sins.[8]

Grant me to walk, as a child of light, soberly, purely, and honestly, as in the day;[9] and this day, in par-

[4] Psalm xci. 5, 6. [5] Psalm lxv. 8. [6] Psalm iii. 5. iv. 8.
[7] Jer. xxxi. 26. [8] Isaiah xliv. 22. [9] Rom. xiii. 13.

ticular, O Lord, vouchsafe to keep me without sin; upholding me, when I am about to fall; and lifting me up, if I happen to be down;[10] that I may never be suffered to continue under any provocation, or temptation, or to have my heart hardened through the deceitfulness of sin.[11]

Let my body also be safe under Thy protection, and defend me under the shadow of Thy wings from the snare of the hunter, and from the noisome pestilence; from the arrow that flieth by day, and from the sickness that destroyeth at noon.[12]

Defend this day from all evil of mine, and preserve me from all the evil of this day.

[10] Psalm cxlv. 14. [11] Psalm xcv. 8. Heb. iii. 8, 13.
[12] Psalm xci. 1, 3, 5, 6.

Suffer not my days to be consumed in vanity, nor my years in trouble;[13] but let each day tell and instruct another, by some useful improvement in knowledge, or practical virtue.

O let me hear Thy loving-kindness betimes in the morning, for in Thee is my trust. Shew Thou me the way that I should walk in, for I lift up my soul unto Thee.[14]

Deliver me, O Lord, from my [spiritual] enemies, for I flee unto Thee to hide me.[15]

Teach me to do the thing that pleaseth Thee, for Thou art my God: let Thy loving spirit lead me forth into the land of righteousness.[16]

Quicken me, O Lord, for Thy name's

[13] Psalm lxxviii. 33. xix. 2.
[14] Psalm cxliii. 8.
[15] Psalm cxliii. 9.
[16] Psalm cxliii. 10.

sake: and for Thy righteousness' sake bring my soul out of trouble.[17]

Remove far from me thoughts that are without understanding;[18] and evermore inspire me with such thoughts as are wise, and good, and well-pleasing in Thy sight.

Turn away mine eyes, lest they behold vanity;[19] but let them be fixed on the thing that is right, and let mine eyelids look straight before me.[20]

Inclose mine ears with a hedge of thorns, that no foolish, filthy, or profane talk may be allowed to enter in: but let them be open to discipline and wisdom, and always give willing attention to the words of truth and righteousness.

[17] Psalm cxliii. 11.
[18] Wisd. i. 5.
[19] Psalm cxix. 37.
[20] Prov. iv. 25.

Set a watch, O Lord, before my mouth, and keep the door of my lips;[21] let my speech be seasoned with salt,[22] and good to the use of edifying, that it may minister grace unto the hearers.[23]

Let no work of my hands cause grief or just offence of heart;[24] but let me be continually employed in some such actions, for which Thou, my God, mayest remember me for good, and spare me, according to the multitude of Thy mercies.[25]

Into Thy hands I commend my whole self, my spirit, my soul, and my body; for Thou hast created, redeemed, and regenerated them, O Lord, Thou God of truth.[26]

[21] Psalm cxli. 3. [22] Col. iv. 6. [23] Eph. iv. 29.
[24] 1 Sam. xxv. 31. [25] Neh. xiii. 22. [26] Psalm xxxi. 5.

And, together with myself, all my relations and friends, all my possessions and comforts; for all these Thou hast graciously given to Thy unworthy servant.[27]

Preserve us, I beseech Thee, from all evil, yea, do even Thou preserve our souls;[28] and let them be presented before Thy Majesty, holy and unreproveable, in the day of the Lord Jesus.

Preserve my going out and my coming in, from this time forth for evermore.[29]

Prosper, I pray Thee, Thy servant this day, that I may find favour,[30] and be able to do good, among those that shall converse with me.

[27] Gen. xxxiii. 5.
[28] Psalm cxxi. 7.
[29] Psalm cxxi. 8.
[30] Neh. i. 11.

Haste Thee, O Lord, to my help; be always at hand to direct me.[31]

O turn Thee unto me, and have mercy upon me; give Thy strength unto Thy servant, and save the child of Thy handmaid.[32]

Shew some token upon me for good, that they who hate me may see it and be ashamed; because Thou, O Lord, hast holpen me, and comforted me.[33]

[31] Psalm lxx. 1. [32] Psalm lxxxvi. 16.
[33] Psalm lxxxvi. 17.

SUNDAY.

THROUGH the tender mercy of our God, the day-spring from on high hath visited us.[1]

Glory be to Thee, O Lord, all glory be to Thee, who didst, as on this day, create the light, and command it to shine upon the face of the deep.[2]

How glorious is that light which affects our senses, the rays of the sun, the flame of fire, the day divided from the night, the evening and the morning.

How much more glorious is that light which shines in upon our minds, by the examples of patriarchs, the revelations of prophets, the sweet solace of holy psalms, the instruction

[1] Luke i. 78. [2] Gen. i. 3, 4.

of wise proverbs, the profit and experience of faithful histories.

Blessed be Thy Name for this light, which no darkness ever overspreads; this sun, which never goes down! God is the Lord, who has shewed us such light; bind ye the sacrifice with cords, yea, even unto the horns of the altar.[3]

O Thou, who on this day didst rise again, raise up our souls unto newness of life; granting us repentance from dead works, and planting us in the likeness of Thy resurrection.[4]

And Thou, O Father and God of peace, who didst bring again from the dead our Lord Jesus Christ, that great Shepherd of the sheep, through the blood of the everlasting covenant;

[3] Psalm cxviii. 27. [4] Rom. vi. 4, 5.

make us perfect in every good work to do Thy will, working in us that which is well-pleasing in Thy sight, through Jesus Christ.[5]

O Thou, who didst also on this day of the week send down on Thy Apostles Thy most Holy Spirit; take not the same Spirit away from us, but grant to all Thy servants, who ask it of Thee, that they may be daily renewed, and more plentifully enriched in the same.

O Lord, who, by choosing this day for these most important, most beneficial events, didst direct Thy Apostles, full of the Holy Ghost, to call it, and to make it be, Thy day, by translating to it the sacred rest of the sabbath; to make this day of the Lord a refreshment after labour, an interval of re-

[5] Heb. xiii. 20, 21.

cruit to our feeble and wearied bodies; a merciful cessation to servants and beasts, our fellow-labourers; a constant return of Thy solemn worship, by prayers and praises, by hearing Thy word, and administration of Thy Sacraments in the public assemblies of the saints, and the house where Thy honour dwelleth; and a figure and a pledge of that better rest hereafter, which still remaineth to the people of God:[6] O grant me so to use these days of rest and of public worship in this life, that I fail not of a part in Thy eternal rest, and in the continual hymns of Angels and blessed spirits in the life to come.

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[6] Heb. iv. 5, 9.

AN ACT OF CONFESSION.

MERCIFUL and compassionate, long-suffering and patient Lord GOD, I have sinned, wretched man that I am, I have frequently and grievously sinned against Thee; by trusting to vanity, by following deceit, and being occupied in ungodly works with them that practise wickedness.[1]

I come not now before Thee to cover or extenuate my guilt by frivolous excuses; but with full purpose to give Thee glory by an ingenuous and free confession, that I have many ways offended against Thy holy laws. For thus, O Lord, and thus have I done.[2]—[*Here you may be particular.*]

Oh! how have I provoked Thy Ma-

[1] Psalm cxli. 4. [2] Josh. vii. 19, 20.

jesty! and yet Thou hast not dealt with me after my sins, nor rewarded me according to my iniquities.[3]

And now, O Lord, what shall I say, or how shall I open my mouth? Behold me without plea, without excuse, speechless, and self-condemned; for I, even I, have destroyed myself.[4]

Unto Thee, O Lord, belongeth righteousness, but unto me confusion of face, because Thou art just in all that is come upon me: for Thou hast done right, but I have done wickedly.[5]

And now, O Lord, what is my hope? truly my hope is even in Thee.[6]

O let the multitude of Thy mercies triumph over the multitude of my sins.

[3] Psalm ciii. 10.
[4] Hos. xiii. 9.
[5] Dan. ix. 7. Neh. ix. 33.
[6] Psalm xxxix. 8.

Remember, I beseech Thee, what Thy servant is.

I am Thy creature: despise not then the work of Thine own hands:[7] I am Thy image, made after Thy likeness; and hast Thou made Thine own image for nought?

I am bought with the price of Thy Son Christ's blood; called a Christian after His Name, a sheep of Thy pasture, a son of the covenant; look then upon the face of Thine Anointed, look upon the blood of Thy covenant in Him, behold the Propitiation set forth for the sins of the whole world, and be merciful to me a sinner, be merciful to me the chief, the most miserable of sinners.[8]

[7] Psalm cxxxviii. 8.
[8] 1 John ii. 2. Luke xviii. 13. 1 Tim. i. 15.

For Thy name's sake, O Lord, pardon my iniquity, for it is great, it is exceedingly, it is unspeakably great. For that name's sake, besides which none other under heaven is given unto men, whereby we must be saved;[9] and for the sake of that Spirit also, who helpeth our infirmities, and maketh intercession for us, with groanings which cannot be uttered;[10] for the tender bowels of the Father, for the bleeding wounds of the Son, for the earnest groans of the Holy Ghost, hear, O Lord, and have mercy.

As for me, I acknowledge my faults, and my sin is ever before me.[11] These I remember with anguish of soul, and complain of in the bitterness of my

[9] Psalm xxv. 11. Acts iv. 12.
[10] Rom. viii. 26. [11] Psalm li. 3.

heart; I am truly ashamed, and sorry, and angry, yea, I reproach, I abhor, I mortify, I take revenge upon myself; full of concern, that my shame, and sorrow, and holy indignation are no greater.

Lord, I repent; help Thou mine impenitence; and be Thou pleased more and more to wound, and pierce, and soften this hard heart: and then be gracious for all that is past.

Cleanse Thou me also from my secret faults, and save Thy servant from presumptuous wickedness.[12]

Magnify Thy mercy towards this wretched criminal, and speak those words of comfort, Be of good cheer, thy sins are forgiven thee;[13] yea, be of good cheer, for My grace is suffi-

[12] Psalm xix. 12, 13. [13] Matt. ix. 2.

cient for thee:[14] say unto my soul, I am thy salvation; that I may also say, Why art thou so heavy, O my soul? and why art thou so disquieted within me?[15] Turn unto thy rest, O my soul; for the Lord hath dealt bountifully with thee.[16]

O Lord, rebuke me not in Thine indignation, neither chasten me in Thy heavy displeasure.[17]

I will confess my transgressions unto the Lord; O do Thou forgive the wickedness of my sin.[18]

Lord, Thou knowest all my desire, and my groaning is not hid from Thee.[19]

Have mercy upon me, O God, after Thy great goodness; according to the

[14] 2 Cor. xii. 9. [15] Psalm xxxv. 3. xliii. 5. [16] Psalm cxvi. 7. [17] Psalm vi. 1. [18] Psalm xxxii. 6. [19] Psalm xxxviii. 9.

multitude of Thy mercies, do away mine offences.[20]

Lord, arise, and have mercy upon me; O God, make speed to save me; O Lord, make haste to help me.[21]

If Thou, Lord, shouldest be extreme to mark what is done amiss, O Lord, who may abide it?[22] Enter not therefore into judgment with Thy servant; for in Thy sight shall no man living be justified.[23]

PRAYER FOR GRACE.

LORD, I will lift up my hands to Thy commandments, which I have loved; open Thou mine eyes, that I may see the wondrous things of Thy law. Incline my heart to Thy testimonies; order my steps according to Thy word,

[20] Psalm li. 1. [21] Psalm cii. 13. lxx. 1. [22] Psalm cxxx. 3. [23] Psalm cxliii. 2.

and so shall no iniquity have dominion over me.[1]

Concerning Thy testimonies, I have known long since that Thou hast founded them for ever. Therefore will I walk in the path of Thy commandments, and will apply my heart to fulfil Thy statutes alway, even unto the end.[2]

O Lord God, be Thou my God, let me have none besides Thee; let me love nothing in comparison of Thee.

Grant me grace to worship Thee in spirit and in truth, to reverence Thy Holy Name, to serve Thee devoutly and decently with the gestures of my body, with the praises of my tongue, in private and in public:

To render my superiors due honour

[1] Psalm cxix. 48, 18, 36, 133. [2] Psalm cxix. 152, 112.

by obeying their commands, by submitting to their government: to love my family and dependents, by taking due care of them, by making provision for them:

To overcome evil with good; and to possess my vessel in sanctification and honour:

To have my conversation without covetousness, and be content with such things as I have:

To put away lying, bitterness, clamour, and evil-speaking, and all malice; and to speak the truth in love:

Not to lust with concupiscence, not to walk with lasciviousness, not to be captivated with desires inordinate and violent, of what sort soever they may be.

— -

RULES OF CAUTION, OR HELPS TO OBEDIENCE; CALLED BY SOME, THE HEDGE OF THE LAW.

To break the serpent's head, by guarding against his temptations.

Constantly to remember our latter end.

To live soberly, and watch always.

To cut off occasions from the enemy, who seeks occasions.

Never to allow ourselves in idleness:

Nor to converse with vain and disorderly persons; but to frequent and love the company of the good.

To make a covenant with our eyes, and to bring our body into subjection.

To give ourselves much unto prayer, and to retire from the world, by the exercise of penitence, abstinence, and mortification.

With these thorns, Lord, let me be

hedged about, that I wander not after vanity.

Hold Thou me in with bit and bridle, when I would break away from Thee.

O Thou, who hast invited me, compel me to come in to my own happiness.

AN ACT OF FAITH.

I BELIEVE in Thee, O Lord, the Father, the Word, and the Spirit, one only true God:

That all things were created by Thy almighty power and love:

That all have been renewed and restored by Thy goodness and mercy, exhibited in the person of Thy Word, the Lord Jesus Christ; who for us men and for our salvation was made flesh, conceived, and born, did suffer, and was crucified, descended into Hell,

and rose from the dead, ascended into Heaven, and sitteth on the right hand of God; from whence he shall come again, and judge the quick and the dead.

I also believe, that by the illumination and powerful operation of the Holy Ghost, a peculiar people has been called from all quarters of the world, to be knit into one society, united, and distinguished by belief of the truth and holiness of life:

That, as members of this body, we partake of the communion of saints, and forgiveness of sins, in this world: and by virtue of the same membership, do assuredly expect the resurrection of the flesh, and life everlasting in the world to come.

This pure and holy faith once de-

livered to the saints, Lord, I believe; help Thou mine unbelief:[1] strengthen in me that which is weak, and add to me that which is wanting.

This faith let me have grace always to exert and improve; by loving Thee, O Father, in return for Thy tender affection; by fearing Thee, O Almighty, from an awful sense of Thy power; by committing my soul in well-doing to Thee, O most faithful Creator.[2]

Let me seek and attain salvation in Thee, O Jesus, my Saviour; from Thee, O Christ, the Anointed, let me have the unction of Thy chosen; from Thee, the only-begotten, the adoption and inheritance of the sons of God.

Let me worship and serve Thee, my Lord, on account of Thy conception,

[1] Jude 3. Mark ix. 24. [2] 1 Pet. iv. 19.

in faith; on account of Thy birth, in humility:

On account of Thy sufferings, in patience, and an irreconcileable hatred of sin: on account of Thy Cross, by crucifying my affections and lusts: on account of Thy death, by dying unto the flesh:[3]

On account of Thy burial, by burying evil thoughts and suggestions, under the prevailing opposition of those that are good:

On account of Thy descent, by frequent meditations on death and hell:

On account of Thy resurrection, by walking in newness of life:[4]

On account of Thy ascent into Heaven, by setting my affections on things above:[5]

[3] Gal. v. 24. [4] Rom. vi. 4. [5] Col. iii. 2.

On account of Thy sitting on the right hand of the Father, by preferring the happiness of Heaven in all my thoughts and designs:

On account of Thy return from thence, by a constant godly fear of that second coming:

And on account of Thy judging the world, by judging myself in time, that I may not be condemned by my Judge.

Let my belief in Thee, O Holy Ghost, be such as may qualify me to partake of all Thy necessary and saving inspirations:

Let my faith in the Church entitle me to a part in its calling and election, to sanctification in its holiness, to membership in its universality, to fellowship with the saints, by sharing in their prayers and Sacraments, in

their watchings and fastings, in their holy sighs and tears, and, if Thy providence shall call me to them, in their afflictions and sufferings; by all these establishing me in a firm assurance of the forgiveness of sins, of the resurrection from death, and of translation to immortal glory.

O Thou, who art the hope of all the ends of the earth, and of them that remain in the broad sea:[6]

O Thou, in whom our fathers trusted, and thou didst deliver them; in whom they placed their hopes, and were not confounded:[7]

O Thou, who wast also my hope, when I hanged yet upon my mother's breast, and to whose care I have been left ever since I was born;[8] be Thou

[6] Psalm lxv. 5. [7] Psalm xxii. 4, 5. [8] Psalm xxii. 9, 10.

still, and evermore, my hope, and my portion, in the land of the living.[9]

Confirm my mind more and more by the goodness of Thy nature, by Thy types and Thy figures, by Thy word and by Thy works; and, having thus attained to a peaceful resting and reliance upon Thee, O Lord, let me not at last be disappointed of my hope.[10]

AN ACT OF INTERCESSION.

O LORD, on whom the eyes of all do wait,[1] remember every creature of Thine for good; and visit the whole world with Thy mercy.

O Thou preserver and lover of men, think graciously upon mankind, and as Thou hast included all under sin

[9] Psalm cxlii. 5. [10] Psalm cxix. 116. [1] Psalm cxlv. 15.

and unbelief, so let Thy pity and pardon extend to all.[2]

O Thou, who for this end didst both die, and rise, and revive, that Thou mightest be the Lord both of the dead and living: since, whether we live, or whether we die, still we are Thine, O Lord;[3] let Thy mercy be ever upon us, both in life and in death.

O Thou Helper of the helpless, our seasonable refuge in the time of trouble, remember all that lie under any sort of extremity, and call upon Thee for succour and protection.

O Thou, who art the God of grace and truth, establish and strengthen in Thy truth them that stand; restore the weak, and raise up them that fall through heresies and sins.

[2] Rom. xi. 32. [3] Rom. xiv. 8, 9.

Thou, who art the wholesome defence and strength of thine anointed, think upon the congregation which Thou hast purchased and redeemed of old:[4] and let the multitude of them that believe be of one heart, and of one soul.[5]

Thou, Lord, who walkest in the midst of the golden candlesticks, remove not, we pray Thee, our candlestick out of its place; but set in order the things which are wanting among us, and strengthen those which remain, and are ready to die.[6]

Send forth, we pray Thee, O Lord of the harvest, labourers in all points fitted by Thy grace to do the work of that harvest.[7]

[4] Psalm xxviii. 9. lxxiv. 2.
[5] Acts iv. 32.
[6] Rev. ii. 1, 5. iii. 2.
[7] Luke x. 2.

Thou, who art the portion of them that wait at Thine altar, grant that Thy clergy may always be enabled rightly to divide, and uprightly to walk in, the word of Thy truth; and let Thy people always be ready, with meek heart and due reverence, to receive the same at their mouths.

O Thou great King over all the earth, strengthen and support the several governing powers,[8] as being thine own ordinance, though man's convenience and contrivance. Scatter the nations that delight in blood; and command wars to cease in all the world.[9]

O God, on whom the isles do wait, and in whose arm they trust,[10] defend

[8] Rom. xiii. 2. 1 Pet. ii. 13.
[9] Psalm lxviii. 30. xlvi. 9. [10] Isa. li. 5.

this island, and every part thereof, from all calamity, danger, and death.

O Lord of lords, and only Ruler of princes, be watchful over those whom Thou hast deputed to rule Thy world here below, and more especially over our gracious Queen. Assist and prosper all her righteous undertakings, and inspire into her noble and good designs, for the advantage of Thy Church, and of all Thy people committed to her charge. Bless her with firm and honourable peace, that under her we may lead quiet lives in all godliness and honesty.[11]

Thou, who distributest among men different degrees of power, severally as Thou wilt; grant that all persons of eminence and authority may be as

[11] 1 Tim. ii. 2.

eminent for virtue, and sincere regard to Thy true religion. Fill all our councillors with godly wisdom: let our nobles do much in behalf of, but nothing against, the truth. Guide Thou our judges and magistrates in the administration of justice to all persons, and in all causes, without preferring one before another, or doing anything by partiality.[12]

O Lord of hosts and God of battles, strengthen, protect, and prosper all Christian forces engaged against the enemies of our most holy faith.

Give all our people grace to live in subjection to the higher powers, not only for wrath, but also for conscience' sake.[13]

Bless our husbandmen with fruitful

[12] 1 Tim. v. 21. [13] Rom. xiii. 5.

seasons, our fleets with favourable winds, our merchants with successful voyages, our tradesmen with a spirit of honesty and contentment; our artificers, even to the meanest, even to the poorest among us, with grace to follow their respective labours diligently and patiently, for fair and reasonable profit, and in humble dependence upon thy blessing.

Furthermore, in regard Thou art the God not of us only, but of our posterity, extend, we pray Thee, Thy blessing to our children; that our sons and daughters may grow up as the young plants, and with their age and stature, may increase in wisdom and virtue, and in favour with God and man.[14]

Thou, who hast commanded a due

[14] Luke ii. 52.

care of our relations, and abhorrest those who are void of natural affection, be favourable to my kindred, whether by blood or alliance: preserve among us all peace, friendship, and tenderness; and make us evermore ready to seek and rejoice in one another's good.

O Thou, who requirest us to love them that love us, pour out Thy blessings great and manifold upon all my friends and benefactors; all who have done or wish me well, many perhaps unknown to me; preserve them, O Lord, and keep them alive, that they may be blessed upon earth, and deliver them not into the will of their enemies.[15]

O Thou, who hast pronounced that man worse than an infidel, who is regardless of his own household,[16] be-

[15] Psalm xli. 2. [16] 1 Tim. v. 8.

hold with Thy favour every person belonging to this family: yea, let Thy peace rest upon my whole house, and the Son of Peace ever dwell in it.

O Thou, who hast declared, that our brotherly love must far exceed that of publicans and sinners,[17] grant me never to be wanting in kindness and civil respect to all who live peaceably and quietly in my neighbourhood; but cheerful and ready in making suitable returns of love to all that love me. My own friends, my father's friends, and the children of both our friends, never let me ungratefully despise, neglect, or forsake.[18]

O Thou, who hast directed us to overcome evil with good,[19] and hast expressly commanded our prayers for

[17] Matt. v. 46. [18] Prov. xxvii. 10. [19] Rom. xii. 21.

them that persecute us, and despitefully use us,[20] pardon and bless all that speak evil of me, all that have hated me with or without a cause: some of them perhaps even for my good will, for speaking distasteful truth or doing necessary justice: but whatever the occasion or the offence may have been, which, if given on my part, I entreat Thee, and them, to forgive: have the same mercy, O Lord, on all mine enemies, as on myself: and bring them, I beseech Thee, to Thy heavenly kingdom, as I hope and pray Thou wilt at length bring me.

O Thou, who acceptest the intercessions which Thy servants offer up for each other, remember, I entreat Thee, for good, as well all those who recom-

[20] Matt. v. 44.

mend me in their prayers, as those whom I have promised to recommend in my prayers: and all who have no friend to entreat for them particularly.

O Thou Searcher and Knower of hearts, who acceptest the will for the deed, be gracious to all them who, through just and necessary hindrances, do not pay Thee the public homage and service of this day; to all whom importunity of business, on any other day, leaves less at leisure, and makes less frequent in the public or private worship of Thee, than they desire or endeavour to be; let all these, O Lord, partake of Thy favour and bounty, as if they had often and actually prayed. Soften and convert those hardened foolish hearts, who through ignorance or prejudice, contemn Thy word and

ordinances; who deride Thy holy religion, and wilfully forbear and refuse to pray; give them a sorrowful sense of this evil heart of unbelief, and preserve others from the infection of such pestilent examples. And, for a more effectual check to such daring and dangerous wickedness, assist and prosper all that are employed in any laudable undertaking, whereby the glory of Thy Name, the increase of Thy Church, and the good of mankind, may be promoted and secured; particularly be pleased to reward an hundredfold all who bountifully contribute of their substance to works of piety and charity.

Arise, O Lord, and have mercy on all that are in extremity; and may Thy pity to these be the same as I

would wish it to myself under the like extremity.

Once more, therefore, I entreat Thee to look down, gracious Lord, on all ages and conditions of men; sucklings and infants, children and young people, middle-aged and declining, old and bed-rid, the hungry and thirsty, the naked and sick, prisoners and strangers, those that have no settled dwelling while they live, and those who are destitute of friends to bury them when they die: all of superannuated understanding, of discontented or disturbed minds: all who labour under any temptation to destroy themselves, who are vexed with evil spirits, or driven to despair of Thy mercy; the distressed in body or soul, the timorous or faint-hearted, the criminals

and condemned to die, orphans and widows, travellers by land or by water, women labouring with child, captives and slaves, in chains, in the mines, or in the galleys; all that wander about in caves and deserts, and all that lie expiring in the agonies of death.

Do Thou, Lord, save both man and beast; for excellent is Thy mercy, O God, and the children of men shall put their trust under the shadow of Thy wings.[21]

The Lord bless and keep us; the Lord make His face to shine upon us, and be gracious unto us; the Lord lift up the light of His countenance upon us, and give us peace.[22]

Finally, O Lord, I commit to Thy custody and protection, now, hence-

[21] Psalm xxxvi. 7. [22] Numb. vi. 24—26.

forth, and for ever, my soul and my body, my mind and my thoughts, my prayers and all my desires, my senses and my limbs, my life and my death, my brothers and sisters, my kindred and friends, my benefactors and intercessors, my neighbours and acquaintance, my countrymen, and all my fellow-christians.

AN ACT OF PRAISE.

LET us lift up our hearts unto the Lord. It is very meet, right, and our bounden duty that we should at all times, and in all places, by all means, and upon all occasions, remember and extol, sing praises and give thanks, bless and adore Thee, O God; for Thou art the Maker and Sustainer,

the Keeper and Governor, the Cherisher and Benefactor, the Improver and Finisher of all things.

To Thee, O Lord, Father and King eternal, fountain of life and immortality, treasure of bliss inexhaustible and everlasting; the Heaven and Heaven of Heavens; Angels and all the powers therein, and we poor mortals, sinful dust and ashes, vile and unworthy though we be, do yet, laid prostrate under their feet, beg leave to join in concert with that heavenly host, and say, the best we can, Holy, Holy, Holy, Lord God of Hosts; Heaven and earth are full of the majesty of Thy glory.

Blessed be the glory of the Lord, from His place,[1] for the essential per-

[1] Ezek. iii. 12.

fections of His Godhead, His incomprehensible greatness, His dominion and omnipotence, His eternity and providence, His holiness and justice, His wisdom and truth, His goodness and mercy; but above all, for the unspeakable riches of His exceeding abundant grace and love in Christ Jesus.[2]

I will magnify Thee, I will worship Thee, I will serve Thee, I will love and delight in Thee, I will entirely devote myself to Thee, O Lord, my strength, my rock, and my fortress, my castle and deliverer, my helper and defender, the horn also of my salvation, and my refuge.[3]

[2] 1 Tim. i. 13. [3] Psalm xviii. 1.

MONDAY.

My voice shalt Thou hear betimes, O Lord: early in the morning will I direct my prayer unto Thee, and will look up.[1]

Blessed art Thou, O Lord, who, as on this day, didst create the firmament, the heaven, and the heaven of heavens, inhabited by the celestial powers; angels and archangels, cherubin and seraphin: who, as on this day, didst divide and fix the waters that be above the firmament;[2] and make those mists and exhalations, from whence proceed showers and dew, hail and sleet, snow like wool, hoarfrost, scattered like ashes, ice cast out like morsels, clouds brought from the

[1] Psalm v. 3. [2] Gen. i. 6, 9.

ends of the earth, lightning and thunder, winds, which Thou drawest out of Thy treasures, and storms which fulfil Thy word.[3]

Then also didst Thou separate the waters under the heavens, and fit them for our service here below, by the uses of drinking and washing.

AN ACT OF CONFESSION.

I ACKNOWLEDGE my wickedness, O Lord, and the iniquities of my father's house; for we have transgressed, and walked contrary to Thy commandments, and dealt very corruptly against Thee.[1]

Set not, Lord, my misdeeds before Thee, nor my secret sins in the light

[3] Psalm cxlvii. 16, 17. cxxxv. 7. cxlviii. 8
[1] Neh. i. 6, 7. Lev. xxvi. 40.

of thy countenance;[2] but pardon, I beseech Thee, the iniquity of Thy servant, according to the greatness of Thy mercy: as Thou hast used to forgive Thy servant, from my childhood even until now.[3]

I have sinned, what shall I do unto Thee, O Thou preserver of men? O blot out my transgressions, and remember not my sins; deliver me from going down to the pit, for Thou hast found a ransom.[4]

O Son of David, have mercy on me; Lord Jesus, do Thou help me: for even the dogs eat of the crumbs which fall from their master's table: have patience with me, and what shall Thy servant say? That I will pay Thee

[2] Psalm xc. 8. [3] Numb. xiv. 19.
[4] Job vii. 20. Psalm li. 9. Job xxxiii. 24.

all?[5] O no! I most truly and sorrowfully do confess, that I have nothing at all to pay; forgive me, therefore, this whole debt, I beseech Thee.

Forget me not, O Lord, for ever: how long wilt Thou hide Thy face from me?

How long shall I seek counsel in my soul, and be so vexed in my heart; how long shall mine enemies triumph over me?

Consider and hear me, O Lord, my God; lighten mine eyes, that I sleep not in death.

Lest mine enemy say, I have prevailed against him: for if I be cast down, they that trouble me will rejoice at it: but my trust is in Thy mercy.[6]

[5] Matt. xv. 25, 27. xviii. 29. [6] Psalm xiii. 1—5.

A PRAYER FOR GRACE TO KEEP THE COMMANDMENTS.

REMOVE from me, O my God, all irreligion and profaneness, superstition, and hypocrisy, enthusiasm and unworthy conceits of Thee:[1]

Image worship and idolatry:[2]

Perjury and vanity, curses and bitter imprecations:[3]

Neglect of public worship, irreverence in Thy house, abuse of the times set apart for Thy service:[4]

Pride and disobedience, faction and schism, unnatural coldness to relations, and inordinate love of myself:[5]

Fierceness and contention, malice and cruelty, anger and revenge:[6]

[1] First Commandment. [2] 2d Com. [3] 3d Com.
[4] 4th Com. [5] 5th Com. [6] 6th Com.

Unlawful lust, uncleanliness in deed, word, or thought :[7]

Idleness and extravagance, dishonesty and fraud :[8]

False testimony and lying, reviling and slandering, censuring and causeless suspicion :[9]

All corrupt and impure imaginations, all ungoverned and unbecoming desires :[10]

And, of Thy goodness, give me grace constantly to serve and please Thee, in reverence and godly fear, in worthy apprehensions of, and a rational obedience to Thee :[11]

In bodily adoration and spiritual worship, confined to Thee alone :[12]

In an awful regard to oaths, in strict

[7] 7th Com. [8] 8th Com. [9] 9th Com.
[10] 10th Com. [11] 1st Com. [12] 2d Com.

truth, and cautious conversation, in blessings, intercessions, and good wishes :[13]

In diligent attendance at religious assemblies, in devotion and decency, and exemplary zeal, through every part of Thy service ; and conscientious improvement of the times set apart for religious exercise :[14]

In dutiful demeanour and submission to superiors : in peace and unity, with regard to Church and State ; in tender affection to kindred and allies :[15]

In gentleness and meekness, in patience and forgiveness, in general good-will, and an engaging conversation :[16]

In chastity and sobriety, in modest behaviour, and irreproachable dis-

[13] 3d Com. [14] 4th Com. [15] 5th Com. [16] 6th Com.

course, and in a moderate use of pleasures, even those that are innocent and lawful:[17]

In frugality and industry, in just and conscientious dealing, in contentedness, and compassion to the poor:[18]

In truth and integrity, good nature and candour, and a charity that believes, and hopes, and always speaks the best:[19]

In moderate and virtuous affections, holy and clean imaginations, and perseverance in good works unto the end.[20]

Make me to go in the path of these commandments, for herein is my desire.[21]

[17] 7th Com. [18] 8th Com. [19] 9th Com.
[20] 10th Com. [21] Psalm cxix. 35.

Consider my spiritual enemies, how many they are; and the tyrannous hate they bear against me.

O keep my soul, and deliver me; let me not be confounded, for I have put my trust in Thee.[22]

REPEAT THE ARTICLES OF THE APOSTLES' CREED.

[*After which say,*]

GRANT me always to hold fast the profession of my faith without wavering; for Thou art faithful who hast promised.[1]

To this hope set before me I have fled for refuge: O let me lay hold upon, and always find it an anchor of the soul both sure and stedfast, and which entereth into that within the veil.[2]

[22] Ps. xxv. 18, 19. [1] Heb. x. 23. [2] Heb. vi. 18, 19.

AN ACT OF INTERCESSION AS BEFORE, ON SUNDAY.

[*After which add,*]

God be merciful unto me, and bless me, and show me the light of His countenance, and be merciful unto me.

O God! even my own God, give me Thy blessing,[1] and receive my supplications.

Direct my life according to Thy word: grant me a holy soul, an undefiled body, pure thoughts, orderly desires; and since, if Thou wilt, Thou canst make me whole, Lord, renew every part of me, and say, I will, be thou all over clean.[2]

[1] Psalm lxvii. 1, 6. [2] Matt. viii. 2.

AN ACT OF PRAISE.

I WILL always give thanks unto the Lord, His praise shall ever be in my mouth.[1]

For He is the Lord, the Lord God, merciful and gracious, long-suffering, and abundant in goodness and truth: keeping mercy for thousands, forgiving iniquity, transgression, and sin; who, notwithstanding, will by no means clear the obstinate guilty, but visit the iniquity of such fathers upon their children, and upon their children's children.[2]

Glory, therefore, be to God in the highest, and on earth peace, good-will towards men.[3]

[1] Psalm xxxiv. 1. [2] Exod. xxxiv. 6, 7. [3] Luke ii. 14.

TUESDAY.

O God, Thou art my God, early will I seek Thee.[1]

Blessed art Thou, O Lord, who didst, as on this day, gather together the waters into one place, and command the dry land to appear:[2]

Who didst then also bring forth the herb yielding seed, and the fruit-tree yielding fruit after his kind:[3]

To which almighty operation we stand indebted for the wonders of the great deep,[4] and the sea shut up as it were with bars;[5] for lakes, rivers, and fountains; for earths, continents, and islands; mountains, little hills,

[1] Psalm lxiii. 1. [2] Gen. i. 9.
[3] Gen. i. 11, 12. [4] Psalm cvii. 24.
[5] Job xxxviii. 8.

and valleys; arable lands and meadows, pastures and forests, which yield us grass, corn, and hay, herbs and flowers, and plants for food, for pleasure, for physic: fruitful trees for wine, oil, and spices: the bowels of the earth, out of which proceed drugs and minerals, stones and metals, fuel and fire.

AN ACT OF CONFESSION.

WHO can tell how oft he offendeth? O cleanse Thou me from my secret faults.

Keep Thy servant also from presumptuous sins, lest they get the dominion over me.[1]

For Thy name's sake, O Lord, be merciful to my sin, for it is great.[2]

[1] Psalm xix. 12, 13. [2] Psalm xxv. 10.

My sins have taken such hold upon me, that I am not able to look up; yea, they are more in number than the hairs of my head, and my heart hath failed me.

O Lord, let it be Thy pleasure to deliver me: make haste, O Lord, to help me.[3]

Shew me Thy marvellous loving-kindness, Thou that art the Saviour of them who put their trust in Thee.[4]

I said, Lord, be merciful unto me: heal my soul, for I have sinned against Thee.[5]

I have sinned, I have done perversely, I have committed wickedness. But lo! I bethink myself and return unto my God with all my heart, and with all my soul.

[3] Psalm xl. 15, 16. [4] Psalm xvii. 7. [5] Psalm xli. 4.

Now, therefore, hear Thou my prayer and my supplication from heaven, Thy dwelling-place, and when Thou hearest, forgive.[6]

God be merciful to me a sinner;[7] have pity, Lord, on me, the chief of sinners.

Father, I have sinned against Heaven, and before Thee, and am no more worthy to be called Thy son; make me as one of Thy hired servants,[8] though but the very least and lowest of Thy servants.

What profit is there in my blood, if I go down to the pit? Shall the dust give thanks unto Thee, or shall it declare Thy truth?[9]

Hear, O Lord, and have mercy upon me; Lord, be Thou my helper.

[6] 1 Kings viii. 47—49.
[7] Luke xviii. 13.
[8] Luke xv. 18, 19.
[9] Psalm xxx. 9, 10.

Turn, I beseech Thee, my heaviness into joy: put off my sackcloth, and gird me with gladness.

So shall every good man sing of Thy praise without ceasing; and I will give Thee thanks for ever.[10]

PRAYER FOR GRACE.

TURN, I most humbly pray Thee, my levity and vain imaginations into seriousness and watchfulness; my sinful gaiety into holy indignation; my hardiness to offend into prudent and godly fear; my wanderings and coldness into vehement desire and zeal; my wilful defilements into severity and self-revenge.

AN ACT OF FAITH, AS ON SUNDAY.

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[10] Psalm xxx. 11, 12, 13.

AN ACT OF INTERCESSION, AS ON SUNDAY.

[*Then proceed thus,*]

THE Lord be my keeper: the Lord be my defence upon my right hand: the Lord preserve me from all evil, and set a watch over my soul. The Lord preserve my going out and my coming in, from this time forth for evermore.[1]

O Lord, Thou understandest, Thou canst accomplish, Thou dost truly and earnestly desire the safety and good of my soul: I, wretched man, have neither understanding to discern, nor power to effect, nor, as I ought to have, even will to desire and seek, my true and best good: do Thou, therefore, I entreat Thee, O my God, of Thy un-

[1] Psalm cxxi. 5, 7, 8.

speakable tenderness and love, vouchsafe to direct and guide, to govern and dispose of me and all my concerns, in such a manner as Thy wisdom knows will be most agreeable to Thee and most expedient for me.

WEDNESDAY.

EARLY in the morning will I think upon Thee, O Lord, because Thou hast been my Helper.[1]

Blessed art Thou, O Lord, because Thou hast been my Helper.

Blessed art Thou, O Lord, who didst, as on this day, make two great lights, the sun and the moon; and didst create the stars also, to divide the day from the night, and to give light upon the earth, and to be for signs and for seasons, the spring, the summer, the autumn, the winter, and for days and weeks, and months and years: the greater light to rule the day, and the lesser lights to rule the night:[2] that they might thus succeed, and, as it were, relieve each other.

[1] Psalm lxiii. 7, 8. [2] Gen. i. 14, 16.

AN ACT OF CONFESSION.

BEHOLD, Thou art wroth, for we have sinned, and are all become as an unclean thing: for our righteousnesses are like filthy rags, and we all do fade as a leaf, and our iniquities, like the wind, have taken us away.[1]

But Thou, O Lord, art still our Father; we are the clay, and Thou our potter, and we are all the work of Thy hands.

Be not wroth very sore, O Lord, neither remember iniquity for ever: Behold, see, we beseech Thee, we are all Thy people.[2]

Though our iniquities testify against us, yet, for Thy name's sake, deal mercifully with us, for our backslidings

[1] Isa. lxiv. 5, 6. [2] Isa. lxiv. 8, 9.

are many, whereby we have sinned against Thee; yet Thou, O Lord, art in the midst of us, and we are called by Thy Name; therefore leave us not.

O Thou Hope of Israel, Thou Saviour in time of trouble, why shouldest Thou be as a stranger in the land; and as a wayfaring man that turneth aside to tarry for a night; as a man that is asleep, as a mighty man that cannot save![3]

Be merciful, we beseech Thee, to our unrighteousness, and our sins and our iniquities do Thou remember no more.[4]

Lord, I have been carnal, sold under sin: and in me, that is, in my flesh, dwelleth no good thing; for the good which I would, I have not done;

[3] Jer. xiv. 7, 8, 9. [4] Jer. xxxi. 34.

but the evil which I would not, that have I done.[5]

For I acknowledge and delight in Thy law, after the inward man; but I feel another law in my members warring against the law of my mind, and bringing me into captivity to the law of sin.

O wretched man that I am! Who shall deliver me from the body of this death? I thank God through Jesus Christ our Lord, for that, where sin hath abounded, there did His grace much more abound.[6]

Thy goodness, O Lord, leadeth me to repentance;[7] O give me such repentance to the acknowledging the truth, that I may recover myself out of the

[5] Rom. vii. 14, 18, 19. [6] Rom. vii. 22—25; v. 20.
[7] Rom. ii. 4.

snare of the devil, who have been taken captive by him at his will.[8]

Let the time past of my life suffice to have walked after my own will in lasciviousness, lusts, and excess, or any sort of luxury.[9]

O Lamb of God, without blemish and without spot, who hast redeemed me with Thy precious blood:[10] by that same blood, pity and save me; even for that blood, and that Name's sake, besides which there is no other under heaven given unto men, whereby we must be saved.[11]

God, Thou knowest my foolishness, and my faults are not hid from Thee. All my desire is before Thee, and Thou hearest all my groanings.[12]

[8] 2 Tim. ii. 25, 26. [9] 1 Pet. iv. 3. [10] 1 Pet. i. 19.
[11] Acts iv. 12. [12] Psalm lxix. 5. xxxviii. 9.

Let not them that wait on Thee, O Lord God of Hosts, be ashamed for my cause; let not them that seek Thee be confounded through me, O Lord God of Israel.

Draw me out of the mire, that I sink not: O let me be delivered from them that hate me, and out of the deep waters: let not the water-flood drown me; neither let the deep swallow me up, and let not the pit shut her mouth upon me.[13]

PRAYER FOR GRACE.

PRESERVE me, good God, from the sins of pride, envy, anger, gluttony, lewdness, avarice, and sloth; and in their stead, implant and cultivate the

[13] Psalm lxix. 6, 15, 16.

contrary heavenly virtues of humility, mercy, meekness, temperance, chastity, contentedness, and cheerful industry.

AN ACT OF FAITH.

In God the Father, I believe His paternal love and care of me:

In the Almighty, His power to keep me to salvation:

In the Maker of heaven and earth, His providence, by which the world, and all things in it, are preserved, governed, and perfected:

Upon my Jesus I depend for salvation: upon the Christ for His holy unction: upon the Only-begotten for my adoption: upon the Lord for fit supplies to them that serve Him faithfully:

Upon His immaculate conception

and nativity, for cleansing and doing away the corruption in which I was shapen, and the sin wherein my mother conceived me:[1]

In His sufferings I thankfully contemplate the bitter things which I deserved, but He condescended, in my stead, actually to undergo:

In His cross, the curse of the law is abolished: by His dying, the sting of death taken out: in His grave, the corruption of mortal bodies buried: in His descent into hell, the prevention of our perishing there:

In His resurrection I see the pledge of my own, and the first-fruits of all them that slept:

In His ascension, the necessity of His going to prepare a place for us:[2]

[1] Psalm li. 5. [2] John xiv. 2. 3.

His coming again I assuredly expect, for receiving to Himself those that are His:

And His judging the world, at that great day of recompense, when every man shall be rewarded according to his works:[3]

In the Holy Ghost, I believe a power from on high,[4] by operations supernatural and invisible, but yet with efficacy undeniable, transforming and renewing the soul to holiness.

In the Church, I consider a mystical body, composed of persons, called from all quarters of the world, and united by the distinguishing common band of a sound faith and holy conversation:

In the communion of saints, who

[3] Matt. xvi. 27. [4] Luke xxiv 49.

are the true members of this body, I promise to myself a right and mutual participation of Sacraments, and other means of grace, for conferring on me remission of sins, and justifying my most stedfast assurance of this body being raised, and my whole man translated to the life everlasting.

For all these things, O Lord, I rely on Thy truth and goodness. How excellent is Thy mercy which hath dealt so bountifully with us! Establish, I pray Thee, my heart in Thy word, that I may keep that good thing which I have heard of Thee, concerning Thy love, which is in Christ Jesus, and let me not be disappointed of this my hope.

AN ACT OF INTERCESSION.

FURTHERMORE, I entreat Thee, O Lord, that Thou wouldst remember every one for good.

Have mercy upon all, and be reconciled to all. Establish tranquillity among Thy people everywhere; remove all things that offend; and make all wars to cease. Put to shame the innovations of heresy and schism, and fill our hearts with Thy peace and Thy love.

O God of our salvation, who art the confidence of all the ends of the earth, be mindful to crown the year with Thy goodness, and let Thy clouds drop fatness:[1] for upon Thee do wait the eyes of all, and Thou givest them their

[1] Psalm lxv. 5, 11.

meat in due season. Thou openest Thy hand, and fillest all things living with plenteousness.[2]

Remember Thy holy Church, from the one end of the earth to the other, which Thou hast purchased with Thy precious blood; and settle it upon the firm foundations of truth, and peace, and love, so long as the world endures.

Be favourable to all those good men, who bring forth the fruits of piety and charity, in any particular churches; crown all their holy labours with success; and the alms they contribute to Thy needy members, do Thou return into their bosoms, in rich and heavenly graces; abundantly overpaying their earthly things, with heavenly: their

[2] Psalm cxlv. 15, 16.

corruptible things, with incorruptible: their temporal, with eternal.

Shed Thy grace upon all those pious souls, who use the world as not abusing it, by a discreet and moderate enjoyment of the most lawful pleasures, under the constant direction and restraint of religion and godly fear.

Think upon every Christian labouring under any sort of affliction, distress, pain, or grief; and standing in need of Thy pity and assistance; all our poor brethren in captivity, in chains, in bitter and barbarous slavery; grant to the exiled, a safe return home; health to the sick; comfort to the sorrowful; and liberty to the prisoners.

Bless, we beseech Thee, all Christian Princes with whom Thou hast

entrusted the government of Thy people: and especially Thy servant our Queen. Strengthen her hands, and dispose her heart to seek the welfare, and promote the honour and interest of the Church and State, committed to her charge. Grant her safe, honourable, and uninterrupted peace; that under her, her subjects may lead quiet and peaceable lives in all godliness and honesty.[3]

Bless all in authority over us; our counsellors, magistrates, and commanders by sea and land.

Pour out Thy Holy Spirit abundantly upon our spiritual fathers, the bishops and pastors of Thy flock, the reverend priests, and the whole clergy. Make them workmen that need not be

[3] 1 Tim. ii. 2.

ashamed, rightly dividing the word of truth,[4] and exemplifying and adorning it, both by the soundness of their doctrine, and the integrity of their lives.

Fill our garners plenteously with all manner of store; preserve peace and comfort in all private families, concord and tender affection between husbands and wives; defend and cherish all young children; provide for the instruction and good education of our youth; support our old men under the infirmities of age; comfort the feeble-minded, gather together the dispersed, disabuse the deceived and seduced, bring back all that have erred from Thy way, and unite them again to Thy holy catholic and apostolic Church.

[4] 2 Tim. ii. 15.

Be a Pilot to the sailors, a Guide to the travellers, and a Husband to the widows; a Father to the fatherless, a Deliverer to the oppressed, a Physician to the diseased. Extend Thy mercy to all criminals at the bar; to all slaves in the mines, or galleys; to all under neglect, contempt, and want; but especially to all that are persecuted for the sake of righteousness, and a good conscience; that so there may be no creature in adversity, who doth not feel Thy comforts and compassion.

Be kind to all my friends, and to all mine enemies; to all who have prayed for me; and to all who have desired of poor unworthy me, that I would pray for them.

Finally, O Lord, shower down the

riches of Thy mercy upon every one recommended, or not recommended, by me or any other intercessor; and grant to each of them all things necessary and expedient for their present circumstances: for Thou art the Friend of the friendless; the Helper of the helpless; the Hope of the hopeless; be Thou therefore all things to all men; who art perfectly acquainted with each man, and his condition, his wants and his desires.

Defend, O Lord, the place wherein I dwell, and this whole country, whereunto I belong, from pestilence and famine, from earthquakes and inundations, invasions from abroad, and civil wars at home.

Close up the rents of schismatical and divided Christians; restrain the

rage and cruelty of Infidels: diffuse into all hearts humanity and mutual charity; and so make us all meet to be partakers of the inheritance of the saints in light.[5]

The glorious Majesty of the Lord our God be upon us; prosper Thou the work of our hands upon us; yea, prosper Thou our handy work.[6]

Be Thou, O Lord, within me to strengthen me; without me, to watch me; over me, to cover me; under me, to hold me up; before me, to lead me; behind me, to bring me back; round about me, to keep off mine enemies on every side.

AN ACT OF PRAISE.

BLESSED be Thou, Lord God of Israel, our Father, for ever and ever. Thine,

[5] Col. i. 12. [6] Psalm xc. 17.

O Lord, is the greatness, and the glory, and the victory, and the majesty: for all that is in the heaven and in the earth is Thine. Thine is the kingdom, O Lord, and Thou art exalted as Head above all. Both riches and honour come of Thee, and Thou reignest over all; and in Thy hand is power and might, and in Thy hand is it to make great, and to give strength unto all. Now therefore, O Lord, we thank Thee, and evermore will praise Thy glorious Name.[1]

[1] 1 Chron. xxix. 10—13.

THURSDAY.

EARLY in the morning do I cry unto Thee; for in Thy word is my trust.[1]

O satisfy me with Thy mercy, and that soon; so shall I rejoice, and be glad, all the days of my life.[2]

Blessed art Thou, O Lord, who didst, as on this day, command the waters to bring forth abundantly, the moving creature that hath life; the fish, and fowl, great whales, and winged birds; and didst bless them, and give them power to increase and multiply.[3]

Blessed art Thou, O Lord Jesus, who didst, as on this day, return to Thy Father's throne.

Set up Thyself, O God, above the

[1] Psalm cxix. 147. [2] Psalm xc. 14. [3] Gen. i. 20—22.

heavens; and Thy glory above all the earth.[4] And, by Thy ascension, so draw us after Thee, that we may henceforth set our affections on things above, not on things on the earth.[5]

By that salutary and venerable Sacrament of Thy most holy body and most precious blood, which Thou on this day's evening wert pleased to institute, have mercy upon us, and deliver us, good Lord.[6]

AN ACT OF CONFESSION.

O THOU, who hast most solemnly declared, As I live, saith the Lord, I have no pleasure in the death of a sinner; but would rather that he should turn from his wickedness and

[4] Psalm lvii. 6. [5] Col. iii. 2.
[6] Matt. xxvi. 26. 1 Cor. xi. 23.

live: turn ye, turn ye, from the evil of your ways, for why will ye die, O house of Israel?[1] Turn Thou us, O good Lord, to Thee, and so shall we be turned. Yea, turn us from all our iniquities, that they may not be our ruin.[2]

I have sinned, I have committed iniquity, I have done wickedly, and have rebelled; even by departing from Thy commandments, and Thy judgments.

Unto Thee, O Lord, belongeth righteousness, but unto us confusion of face, as at this day; because of our trespass, which we have trespassed.[3]

O Lord, unto us belong shame and reproach; to our kings, to our princes,

[1] Ezek. xxxiii. 11. [2] Jer. xxxi. 18. Ezek. xviii. 30.
[3] Dan. ix. 5, 7.

and to our fathers, because we have sinned against Thee.

O Lord, according to all Thy righteousness, I beseech Thee let Thine anger and Thy fury be turned away, and cause Thy face to shine on me, Thy sorrowful and penitent creature.

O my God, incline Thine ear, and hear: open Thine eyes, O Lord, and see my great affliction: O Lord, hear; O Lord, forgive; O Lord, hearken and do: defer not for Thy own sake, O my God: for Thy servant is called by Thy name.[4]

In many things we offend all: Lord, when Thou bringest my sins to account, let mercy rejoice against judgment. If I say that I have no sin, I deceive myself, and the truth

[4] Dan. ix. 8, 16—19.

is not in me. But I will confess my many and grievous offences, that Thou mayest be just and faithful in forgiving my sins, and cleansing me from all unrighteousness.[5]

And for this purpose, I have an Advocate with Thee, Thy Only begotten Son, Jesus Christ the Righteous; O let Him be an effectual propitiation for my sins, who is a sufficient propitiation for the sins of the whole world.[6]

Will the Lord cast off for ever? and will He be no more entreated? Is His mercy clean gone, and doth His promise fail for evermore? Hath God forgotten to be gracious? And will He shut up His loving-kindness in displeasure? No, these distrusts

[5] James iii. 2. ii. 13. 1 John i. 8, 9. [6] 1 John ii. 1, 2.

are from my own infirmity: but I will remember the years of the right hand of the Most Highest. I will meditate also on Thy truth and goodness; and comfort myself with the mercies of old time.[7]

A PRAYER FOR GRACE.

O THOU, without whom I can do nothing, help me to lay aside every weight, and the sin which doth so easily beset me;[1] all filthiness, and superfluity of naughtiness; the lust of the flesh, the lust of the eyes, and the pride of life:[2] every motion of the body, and of the mind, which is repugnant to Thy holy will.

Give me poverty in spirit, that mine may be the kingdom of heaven: godly

[7] Psalm lxxvii. 7—11. [1] Heb. xii. 1.
[2] James i. 21. 1 John ii. 16.

sorrow, that I may be comforted: meekness, that I may inherit the earth: hunger and thirst after righteousness, that I may be filled. Grant me to be merciful, that I may obtain mercy: pure in heart, that I may see God: a maker of peace, that I may be called a child of God: prepare me patiently to undergo revilings, persecutions, and evil falsely spoken for righteousness' sake; that my reward may be great in heaven.[3]

AN ACT OF FAITH.

I COME to God, in firm belief that He is: and that He is a rewarder of them that diligently seek Him.[1]

I know that my Redeemer liveth, that He is the Christ, the Son of the

[3] Matt. v. 3—12. [1] Heb. xi. 6.

living God:[2] that He is of a truth the Saviour of the world: that He came into the world to save sinners, of whom I am chief. By the grace of our Lord Jesus Christ, we trust to be saved, even as our fathers.[3]

I know that this frail body shall rise again, and stand at the latter day upon the earth; at which time I stedfastly depend upon seeing the goodness of the Lord in the land of the living.[4]

My heart rejoiceth in the Lord, because I have hoped in His Holy Name.[5]

By all Thy endearing titles of God, Father, Creator, Saviour, Mediator, Intercessor, Redeemer, and two-fold Comforter, typified by the lamb, and

[2] Job xix. 25. Matt. xvi. 16.
[3] John iv. 42. 1 Tim. i. 15. Acts xv. 11.
[4] Job xix. 25. Ps. xxvii. 15. [5] Ps. xxxiii. 20.

by the dove, I beseech Thee, Three Persons, One God, let Thy merciful kindness be upon me, like as I do put my trust in Thee.

AN ACT OF INTERCESSION.

LET us pray, in the peace of the Lord, for that peace which the world cannot give: which cometh from above, for the comfort and salvation of our souls.

Let us also beg of God peace for all mankind, especially for tranquillity, firm establishment, and perpetual safety to His holy Catholic Church; and a good agreement and godly union of Christians with each other.

To this end I implore His blessing, in a more particular manner, upon our reverend fathers the bishops, all the subordinate clergy, and all con-

gregations committed to their charge, particularly those in this place that minister in holy things, and all the good people under their ministry.

That God would give temperate and healthful weather; kindly and fruitful seasons; quiet and comfortable times; that He would accompany and direct all travellers by land or by water; that He would make the beds of the sick, hear the cries of the oppressed, let the imprisoned go free, sustain the afflicted and rejected; sanctifying all, and, by such means as His wisdom knows best, giving a happy issue to their respective sufferings.

I will also, after the example of the saints before me, commend myself, my life, and every action and event of it, to Thee, my Lord and my God:

for unto Thee belongeth glory, and honour, and worship.

The Lord is my light, and my salvation, whom then shall I fear? the Lord is the strength of my life, of what shall I be afraid?[1]

For lo! I have deposited myself, my friends, and all that is mine, in the hands of Him who is able to keep us from falling, and to present us faultless before the presence of His glory with exceeding joy. Even in Thy hands, my only wise God and Saviour, to whom be glory and majesty, dominion and power, both now and ever. Amen.[2]

The grace of our Lord Jesus Christ, and the love of God, and the fellowship of the Holy Ghost, be therefore

[1] Psalm xxvii. 1. [2] Jude 24, 25.

with me, and with all whom I have prayed for. Amen.[3]

AN ACT OF PRAISE.

O LORD, my good and gracious God, for that Thou hast given me being, for that Thou hast given me life, for that Thou hast given me reason, for that Thy bountiful providence hath nourished me, preserved me, directed and governed me:

For my education, for my religion, for all Thy gifts of grace, of nature, of fortune:

For my redemption, regeneration, instruction in the truth: for Thy calls to me, for Thy repeated calls, for Thy continuing to repeat those calls times without number; for Thy forbearance and long-suffering, Thy long, Thy very

[3] 2 Cor. xiii. 14.

long-suffering, after great provocations, upon many occasions, for so many years, and even to this very time:

For every mercy which I have received; for every undertaking in which Thou hast prospered me; for every good action (if any action of mine be good) which Thou hast enabled me to do; for all the enjoyments of this present life, and for all Thy promises, and all my hopes of a better life to come:

For the advantage of indulgent and careful parents; for the benefit of gentle teachers; for the kindness of never to be forgotten benefactors; for the pleasure of agreeable friends; for the comfort of peaceable neighbours; for the satisfaction of trusty, frugal, and diligent servants:

For all who have at any time done

me good, by their writings, or by their sermons; by their discourse, or by their temper; by their prayers, or by their examples; by their advice, or by their reproofs; by their rewards, or by their punishments; nay, perhaps even by their causeless censures of me, or unjust proceedings against me:

For all these, and for all other instances of any manner of good done to me, whether asked or unasked; whether intended or not intended; whether known or unknown; whether remembered or forgotten; whether with or against my own consent; I do, and will, praise Thee; I do, and will, bless Thee; I do, and will, humbly adore Thee, and most heartily thank Thee, this day, and every day of my life.

O! what is Thy servant, or what is my father's house, that the great and glorious God should look upon such a dead dog as I am?[1]

What shall I render unto the Lord for all the benefits that He hath done unto me?[2] For all that mercy which spared me when I deserved punishment; for all that patience which did not disdain to wait for my happy change; when so much goodness should at length lead me to repentance.

Holy, Holy, Holy, Lord God Almighty, which was, and is, and is to come: Thou art worthy, O Lord, to receive glory, and honour, and power, for Thou hast created all things, and for Thy pleasure they are and were created.[3]

[1] 2 Sam. ix. 8. [2] Psalm cxvi. 12. [3] Rev. iv. 8, 11.

FRIDAY.

UNTO Thee will I cry, O Lord, and early shall my prayer come before Thee.[1]

Blessed art Thou, O Lord, who didst, as on this day, command the earth to bring forth the living creature after his kind; cattle, and creeping things, and beasts of the earth, after their kind;[2] that they might be serviceable to man for food, for clothing, and for help in his labours:

And who madest man after Thy own likeness, and didst bless him, and give him dominion over the fish of the sea, and over the fowls of the air, and over all the earth.[3]

[1] Psalm lxxxviii. 13. [2] Gen. i. 24. [3] Gen. i. 28.

In which wonderful and most noble operation I behold, and thankfully admire, Thy consultation about it, the work of Thine own hand in it, Thy breathing of life into him, whereby man became a living soul;[4] the image of Thy own Divine mind impressed upon him; the government of creatures here below committed to him; the Paradise prepared for him;[5] the charge given to Thy angels concerning him;[6] the marvellous structure of his body, the several functions of his heart, his reins, his eyes, his ears, his tongue, his hands, his feet, and indeed his every part: for in all he is fearfully and wonderfully made.[7]

But still more useful and more

[4] Gen. ii. 7.
[5] ver. 8.
[6] Psalm xci. 11.
[7] Ps. cxxxix. 13.

amazing are the superior faculties of his soul: reason, intellect, free will, memory, and conscience.

How amply also hast Thou made provision for the exercise of these noble faculties! By a revealed and written law; by the oracles of inspired prophets; by the melody of holy psalms; by the profitable instruction of wise proverbs and parables; by the examples and experience to be gathered from faithful histories; and by the typical worship of sacrifices, the shadows of greater and better things to come.

Blessed art Thou, O Lord, for that great and precious promise, which Thou, in the bowels of Thy mercy, didst vouchsafe to give the support of to our fallen parents; that the seed

of the woman should break the serpent's head;[8] and for the punctual accomplishment of that promise which Thou, in the fulness of time, wast pleased to make on this day.

Blessed be Thou, O Lord, my God, and my Saviour, for the holy and bitter sufferings of this day! O grant, that what Thou wert then content to endure for us men, and for our salvation, may be effectual for the saving of my soul in particular.

AN ACT OF CONTRITION.

I HAVE rebelled against the Lord my God, and have fallen by my iniquity; but I will take with me words, and will return unto Him, and say, Take away all my iniquity, and receive me

[8] Gen. iii. 15.

graciously; so will I render the calves of my lips.[1]

Spare me, good Lord, spare me, and give not up Thy servant to reproach and ruin.[2] Be merciful, O Lord, be merciful; cease from Thine anger, I beseech Thee;[3] repent, Lord, of the evil, and let it not be.

I have followed after lying vanities, and forsaken my own mercy, and have been justly cast out of the sight of Thine eyes.

But, when my soul fainteth, I will remember my God, and will look again towards Thy holy temple.[4]

Who is a God like unto Thee, that pardonest iniquity, and passest by the transgression of Thy people? Thou

[1] Hos. xiv. 1, 2.
[2] Joel ii. 17.
[3] Amos vii. 5.
[4] Jonah ii. 8, 4, 7.

retainest not Thine anger for ever, because thou delightest in mercy.

Turn again, then, and have compassion upon me: do Thou subdue all mine iniquities, and cast my sins into the depths of the sea. Yea, perform all Thy truth and Thy goodness upon Thy servant.[5]

O Lord, I have heard Thy threatenings and was afraid: I have considered Thy works, and was astonished; but do Thou in wrath remember mercy.[6]

Behold me, Lord, like Thy servant heretofore, clothed with filthy garments, and Satan standing at my right hand;[7] but do Thou, by the blood of Thy covenant, by the fountain open for sin and for uncleanness, wash me thoroughly from my wicked-

[5] Mic. vii. 18—20. [6] Hab. iii. 2. [7] Zech. iii. 4, 1.

ness, and save me as a brand plucked out of the fire.[8]

Father, forgive me, for I know not what I did: alas! I knew not what I did, when I sinned so grievously against Thee. Lord, remember me in Thy kingdom:[9] Lord, lay not the sins of mine enemies to their charge. Lord, lay not my own sins to my charge:

But, by Thy agony and bloody sweat, by Thy head crowned with thorns, and smitten with fists and staves; by Thine eyes full of tears, and Thine ears pierced with slanders and revilings; by Thy face miserably defiled with spittle; by Thy mouth moistened with vinegar and gall; by Thy neck bended under the weight of the Cross; by Thy back torn and furrowed with

[8] Zech. ix. 11. xiii. 1. iii. 2. [9] Luke xxiii. 34, 42.

scourges; by Thy loud and bitter cry, My God, My God, why hast Thou forsaken Me? By Thy heart wounded with a soldier's spear; by the water and blood streaming from that wound; by Thy body broken, and Thy blood shed, for me; by the saving and significant memorials of Thy love and sufferings, forgive, O Lord, the offence of Thy servant, and cover all my sins.[10]

Take away all Thy displeasure, and turn Thyself from Thy wrathful indignation. Turn me, O God my Saviour, and let thine anger cease from me.

Wilt Thou be displeased for ever? and wilt Thou stretch out Thy wrath from one generation to another?

Wilt Thou not turn again, and

[10] Psalm lxxxv. 2.

quicken me, that Thy servant may rejoice in Thee?[11]

O shew me Thy mercy, good Lord, and grant me Thy salvation.[12]

A PRAYER FOR GRACE.

DEFEND me, I beseech Thee, by Thy mighty power, and endue me with strength in the inner man,[1] effectually to withstand, and irreconcileably to abhor adultery, fornication, uncleanness, lasciviousness, idolatry, witchcraft, hatred, variance, emulations, wraths, strife, seditions, heresies, envyings, murders, drunkenness, revellings, and all the works of the flesh, with its corrupt affections and lusts:[2]

And help me to grow in grace, and in the knowledge of our Lord and

[11] Psalm lxxxv. 3—6.
[12] Psalm lxxxv. 7.
[1] Eph. iii. 16.
[2] Gal. v. 19—21.

Saviour; and let me not be barren in that knowledge,[3] but bring forth abundantly the fruit of the Spirit: love, joy, peace, long-suffering, gentleness, goodness, meekness, and forbearance, against which there is no law.[4]

AN ACT OF FAITH.

I BELIEVE that Thou, O God the Father, hast created me: despise not then the work of Thy own hands.

I believe that Thou hast made me in Thy own image, after Thy likeness; suffer not then Thy likeness to be cast away and perish.

I believe that Thou, O God the Son, hast redeemed me by Thy blood; permit not then Thyself to be de-

[3] 2 Pet. iii. 18. i. 8. [4] Gal. v. 22, 23.

frauded of a purchase which cost Thee so dear.

I believe myself to be called a Christian, after Thy own Name: disregard not then the person, whose greatest honour is to be named after Thee.

I believe that Thou, O God the Holy Ghost, has sanctified me by the laver of regeneration;[1] reject not then the soul, which Thou hast graciously admitted to be partaker of Thy holiness.

I believe that Thou hast grafted me into the good olive-tree;[2] cut not off the branch which Thou hast thus made a member of Christ's mystical body.

O think upon Thy servant, as concerning Thy word, wherein Thou hast caused me to put my trust.[3]

[1] Tit. iii. 5. [2] Rom. xi. 17. [3] Psalm cxix. 49.

My soul hath longed for Thy salvation, and I have a good hope because of Thy word.[4]

Mayest Thou ever be with me, O Lord, by Thy power to protect me; by Thy mercy in Christ to save me; by Thy truth and Holy Scripture to instruct and comfort me; by the grace of Thy Holy Spirit to renew and quicken me, now and for ever and ever.

O dearest Saviour, impart to me Thy whole self; and let every part and act of Thine have its saving influence over me:

Sanctify me by Thy Spirit; feed and strengthen me by Thy body; ransom me by Thy blood; wash me in Thy water; heal me by Thy stripes;[5] re-

[4] Psalm cxix. 81. [5] Isa. liii. 5.

fresh me by Thy sweat; hide me in Thy wounds.

And the peace of God, which passeth all understanding, keep my heart and mind in the knowledge and love of God.[6]

AN ACT OF INTERCESSION FROM THE ANCIENT LITURGY OF THE CHURCH OF JERUSALEM.

AND now, O Lord Jesus Christ, in full faith and trust in Thy life-giving passion, salutary cross, death, burial, and resurrection from the dead on the third day, Thy ascension into Heaven, and sitting at the right hand of the Father, and looking for Thy second glorious and terrible Advent, when Thou shalt come again with glory to judge the quick and the

[6] Phil. iv. 7.

dead, and shalt render to every one according to his works, we wretched miserable sinners do beseech Thee, that Thou wouldest not deal with us after our sins, nor reward us after our iniquities: but according to Thy clemency and ineffable love to mankind, overlooking and blotting out the hand-writing that is against us Thy servants, wouldest grant us Thy heavenly and eternal good things; for Thy people and Thine inheritance make their supplications unto Thee: have mercy upon us, O Lord God, Almighty Father; have mercy upon us, according to Thy great mercy, and send down Thy Holy Spirit upon us all, through the appointed means and channels of grace in Thy Church, for the sanctification of soul and body,

for bringing forth the fruit of good works, for remission of sins, and for life everlasting.

We supplicate and intreat Thee, O Lord, for Thy Holy Catholic and Apostolic Church throughout the whole world: do Thou now also, O Lord, plentifully furnish her with the rich gifts of Thy Holy Spirit. Look down upon her in her captivity: O visit her once more with Thy salvation; and bring her out to serve Thee in the beauty of holiness.

Remember, O Lord, the holy Bishops in Thy Church (especially Thy servant our Bishop); endow them with wisdom, and fill them with the Holy Ghost, that they may rightly divide and uprightly walk in the word of truth.

Remember, O Lord, according to the multitude of Thy mercies and compassions, all the Priests and Deacons who compass Thy holy altar; grant to them an unblameable Priesthood, and preserve them unspotted in their ministry.

Remember, O Lord, all Kings and Princes, whom Thou hast appointed to reign upon the earth, and especially Thy servant our Queen, and all in authority; establish their kingdoms in peace, and incline their hearts to be favourable to Thy Church, that in their tranquillity we may lead a quiet and peaceable life, in all godliness and honesty.

Remember, O Lord, this *city*, *diocese*, *parish*, *&c.*, and every city and country, with all the faithful that

dwell in them; preserve them in peace and safety.

Remember, O Lord, our Christian brethren that travel by sea or by land, or are in foreign countries; that are in chains or imprisonment; that are in captivity or banishment, or in hard slavery.

Remember, O Lord, those that are sick or diseased, and make haste to heal and deliver them.

Remember, O Lord, every Christian soul under affliction or calamity, and all who stand in need of Thy Divine mercy and help.

Remember also, the conversion of them that be in error.

Remember all, O Lord, for good; have mercy upon all, O Lord; be reconciled to us all; settle the flocks of

Thy people in peace; remove all scandals; make wars to cease; put a stop to the violence of heresies; heal the schisms of the Churches; and grant us Thy peace and love, O God our Saviour, and the Hope of all the ends of the earth.

Remember, O Lord, to grant us temperate weather, moderate showers, pleasant dews, and plenty of the fruits of the earth, and to bless the whole circle of the year with Thy goodness; for the eyes of all hope in Thee, and Thou givest them food in due season; Thou openest Thine hand, and fillest every living creature with Thy gracious bounty.

Remember, O Lord, all who bring forth fruit, and do good works in Thy holy Churches, and who are mindful

of the poor, the widows, orphans, strangers, and indigent persons, and all who desire to be remembered in our prayers.

And grant that we may all find mercy and favour with all Thy saints, who, from the beginning of the world, have pleased Thee in their several generations. Patriarchs, Prophets, Apostles, Martyrs, and every just spirit made perfect in the faith of Thy Christ, from righteous Abel even unto this day: do Thou give them and us rest in the regions of the living, in the bosoms of our holy fathers, Abraham, Isaac, and Jacob, whence sorrow, grief, and lamentation are banished away, where the light of Thy countenance visits and shines continually; and vouchsafe to bring

them and us to the full enjoyment of Thy heavenly kingdom; and dispose the end of our lives, O Lord, in peace, that they may be Christian, well-pleasing to Thee, and free from sin; that so, with that innumerable company before the throne, we may sing praises evermore to Thy glorious name, O Jesu, our Saviour, our Lord, and our God, in the unity of the Father and the Holy Spirit. Amen. Hallelujah.

AN ACT OF PRAISE.

GLORY to Thee, gracious and merciful God, who when miserable man had, by transgressing Thy commandments, forfeited Thy favour, and utterly lost himself, didst not disdain nor forsake him in his forlorn condition; but by

many admirable methods didst visit and pity him.

As a compassionate and tender Father, sustaining him with Thy greatest and most comfortable promise, that the Seed of the woman should break the Serpent's head; opening a door of faith and repentance; and in the fulness of time, sending out of Thy bosom Thy Christ, the Son of Thy love, to take upon Him the seed of Abraham; that, by His spotless and holy life, He might fulfil the obedience of the law; and, by the sacrifice of His death, might take away the curse and sting of death; and, after having thus given Himself a ransom for the whole world, might, by His resurrection, restore that world to life.

O infinitely wise and good God, who hast left no expedient untried for bringing lapsed mankind again to happiness, and making them partakers of Thy Divine nature, and everlasting glory!

O Thou, who hast borne such ample testimony to the truth of Thy Son's Gospel, by miracles manifold and numberless, by the most holy and memorable lives of Thy Saints and servants, by their invincible patience under torment and death, by the most astonishing conversion of the world, blinded with ignorance, prejudice, and sensuality, to the obedience of the faith; and all this accomplished without any advantage or assistance from wealth, or power, or public countenance, or charms of eloquence, or

force of arms: blessed and praised, lauded and magnified, exalted, sanctified, and adored, be Thy glorious Name for ever and ever.

May the memory, and every mention of these inestimable instances of Thy wondrous love, fill every heart with joy and thankfulness in all places, and throughout all generations.

Worthy art Thou, O Lord, to take the book, and open the seals thereof; for Thou wast slain, and hast redeemed us to God by Thy blood.

Worthy is the Lamb that was slain, to receive power, and riches, and wisdom, and strength, and honour, and glory, and blessing.[1]

Therefore unto Him that sitteth on the throne, and unto the Lamb, be

[1] Rev. v. 9, 12.

blessing, and honour, and glory, and power, for ever and ever. Amen.[2]

Salvation to our God, who sitteth on the throne, and to the Lamb.

Blessing, and glory, and wisdom, and thanksgiving, and honour, and power, and might, be unto our God for ever and ever. Amen.[3]

[2] Rev. v. 13. [3] Rev. vii. 10—12.

SATURDAY.

O Lord, be gracious unto us, for we have waited for Thee. Be Thou our arm every morning, and our salvation in the time of trouble.[1]

Blessed art Thou, O Lord, who, as on this seventh day, didst rest from all Thy works, and didst bless and hallow it for a memorial of the creation; for a sign of the covenant made with Thy peculiar people; for a thankful remembrance of their release out of the Egyptian bondage.[2]

O may I always most thankfully acknowledge my absolute dependence on Thee, and Thy great goodness and

[1] Isa. xxxiii. 2.

[2] Gen. ii. 2, 3. Exod. xxxi. 13. Deut. v. 14, 15.

bounty to me and all Thy creatures; may I always adore and bless Thee for all the gracious dispensations of Thy Providence and wonderful mercies and deliverances vouchsafed unto Thy Church and people in all ages.

Blessed art Thou, my God and my Saviour, who wast content to lie this day in the bowels of the earth; and be like to them that are slain, who sleep in the grave, and pass out of remembrance.[3]

Give to me, Lord, and to all who are baptized into Thy death, grace so to mortify our corrupt affections, that we may effectually be buried with Thee;[4] and finally, through the grave and gate of death, may, by Thy merits, pass to our joyful resurrection.

[3] Matt. xii 40. Psalm lxxxviii. 5. [4] Rom. vi. 4.

AN ACT OF CONFESSION.

O MY God, I am ashamed, I blush to lift my face unto Thee; for my iniquities are increased over my head, and my trespass is grown up unto the heavens.[1]

From the time of my youth until this very day, have I been in a great trespass, and cannot stand before Thee because of this.

My sins are more in number than the sand of the sea, so that I am not worthy to look up to heaven; neither is there any rest in my soul, because I have provoked my God to wrath, and have done that which is evil in His sight, by refusing His will, and departing from His commandments.

[1] Ezra ix. 6.

Now, therefore, behold, I bow the knees of my heart, and humbly implore Thy mercy.

I have sinned, O Lord, I have sinned, but I acknowledge my grievous and manifold transgressions.

Good Lord, destroy me not, nor cut me off in my sins: let not Thy jealousy burn like fire for ever,[2] neither condemn me to the prisons of darkness; for Thou art the God of them that return: show forth Thy infinite loving-kindness upon Thy unworthy servant.

So shalt Thou save me in the multitude of Thy mercies, so shall my mouth be filled with Thy praise, and I will sing of Thy glory and honour all the day long.[3]

Lord, if Thou wilt, Thou canst make

[2] Psalm lxxxix. 45. [3] Psalm lxxi. 8.

me clean. Speak the word only, and Thy servant shall be healed. Lord, save me. Carest Thou not that I perish? Jesus, Master, have mercy on me! Jesus, Thou Son of David, have mercy on me! Say unto my soul, Thou art loosed from thine infirmity: O say, My grace is sufficient for thee.[4]

Remember not my old sins, but have mercy on me, and that soon, for I am come to great misery.

Help me, O God of my salvation, for the glory of Thy Name: O deliver me, and be merciful to my sins, for Thy Name's sake.[5]

Impart to me Thy grace, that I may add to my faith virtue, and to virtue

[4] Matt. viii. 2, 8. Mark iv. 38. Luke xviii. 13. Mark x. 47. Luke xiii. 12. 2 Cor. xii. 9.

[5] Psalm lxxix. 8, 9.

knowledge, and to knowledge temperance, and to temperance patience, and to patience godliness, and to godliness brotherly kindness, and to brotherly kindness charity: that so, not forgetting that I have been purged from my old sins, I may be fruitful in good works, and give all diligence to make my calling and election sure.[6]

AN ACT OF FAITH.

I BELIEVE in Thee, O God the Father; if Thou then be a father, and we be children, even as a father pitieth his own children, so have Thou pity upon us, O Lord.[1]

I believe in Thee, the only Son our Lord; therefore, since Thou art our Lord, and we are Thy servants, as the eyes of servants look unto the hands

[6] 2 Pet. i. 5—10. [1] Psalm ciii. 13.

of their masters, even so shall our eyes wait upon Thee, until Thou have mercy on us.[2]

I believe, that although we were neither children nor servants, but dogs only, in our Master's house; yet even so, some hope might be allowed to eat of the crumbs which fall from their Master's table.[3]

I believe that Christ is the very Lamb of God: O Lamb of God, that takest away the sins of the world,[4] take away mine in particular.

I believe that Jesus Christ came into the world to save sinners: O Thou who art come to save sinners, save me, a grievous, a miserable sinner, yea, even the chief of sinners.[5]

[2] Psalm cxxiii. 2.
[3] Matt. xv. 27
[4] John i. 29.
[5] 1 Tim. i. 15.

I believe that Christ came to seek that which was lost:[6] O Thou who camest to seek that which was lost, suffer him not to perish whom Thou hast found and brought into Thy fold, and ransomed from destruction.

I believe that the Holy Ghost is the Lord, and Giver of life: O Thou who hast breathed into me the breath of life, grant me not to receive this living soul in vain.

I believe that the Spirit sanctifieth the heart by His grace: grant that I may never resist, or quench, or defeat, or be unprofitable under His sanctifying operations.

I believe the same Spirit maketh intercession for the saints with groanings that cannot be uttered:[7] let me,

[6] Luke xix. 10. [7] Rom. viii. 26.

dear God, have a part in the benefit of those groanings and that intercession.

Our fathers hoped in Thee, they trusted in Thee, and Thou didst deliver them. They called upon Thee, and were holpen; they put their trust in Thee, and were not confounded.[8]

As Thou didst heretofore deliver our forefathers; so do Thou now deliver us, who likewise put our trust in Thee.

AN ACT OF INTERCESSION, AS ON THURSDAY.

[*Then add.*]

MAY the power of the Father govern and protect me! May the wisdom of the Son teach and enlighten me! May the influence of the Holy Ghost renew and quicken me!

O Lord, I beseech Thee, watch over

[8] Psalm xxii. 4, 5.

my soul; strengthen and sustain my body; exalt and refine my appetites; compose my passions; regulate my manners; bless my undertakings; fulfil my petitions; suggest to me holy thoughts; pardon what is past; direct me in what is present; prevent me in what is to come.

Now unto Him that is able to do exceeding abundantly above all that we can ask or think, according to the power that worketh in us; unto Him be glory in the Church, by Christ Jesus, throughout all ages, world without end. Amen.[9]

MEDITATIONS AND PRAYERS FOR THE EVENING.

HAVING passed over the day, I render hearty thanks to Thee, my God, for

[9] Eph. iii. 20, 21.

Thy good Providence. The evening now draws on, make Thou it comfortable.

But, as each day hath its evening, so likewise hath human life. Life's evening is old age; make Thou this also comfortable.

O cast me not away in the time of old age; neither forsake me when my strength faileth me.—Even to hoary hairs do Thou carry me.[1] Thou hast made and hast sustained me hitherto, continue still to support and to deliver me.

Abide with me, my Saviour, for the time is far spent,[2] yea, the shadows of the evening are stretched out, and the day is declining upon me.[3]

[1] Psalm lxxi. 9. Isaiah xlvi. 4. [2] Luke xxiv. 29.
[3] Jer. vi. 4.

Let Thy strength, now especially, be made perfect in my weakness:[4] for, as the day, so life is near its end; a life wherein we scarcely live.

The night posts on apace; so does that death, of which night is the image; a night, after which, in this world, we must expect no morning.

In constant remembrance, and due sense whereof, I earnestly intreat Thee, blessed Lord, to order such an end of this life for me, as may be truly Christian; acceptable to Thee; perfectly void of sin and shame; and so far as Thou seest fit, free me from extreme pain too. So gathering me to the remainder of Thy elect, in peace and innocence, at Thy own time, and after Thy own way: only

[4] 2 Cor. xii. 9.

let it be free from guilt, and from reproach.

Let me always be mindful, that the days of darkness are many;[5] and let this thought excite me to finish my work with diligence, before that night overtake me, wherein no man can work.[6]

Judgment moves also towards me; grant me, good Lord, a favourable issue at that most awful and important tribunal.

I will lift up my hands by night in the sanctuary, and will praise the Lord.[7]

The Lord hath commanded His loving-kindness in the day-time, and in the night season also my song shall be of Him, and my prayer unto the Lord of my life.[8]

[5] Eccl. xi. 8. [6] John ix. 4. [7] Ps. cxxxiv. 2, 3. [8] Ps. xlii. 8.

As long as I live will I magnify Thee in this manner, and lift up my hands in Thy Name.[9]

O let my prayer be set forth in Thy sight as the incense, and the lifting up of my hands as the evening sacrifice.[10]

Blessed art Thou, O Lord our God, and the God of our fathers, who hast ordained the successions of light and darkness; who makest Thy saints to rejoice upon their beds; who hast delivered me from the perils of this day, and not cut off my life like a weaver's web, nor wasted me with pining sickness from morning until night.[11]

MEDITATIONS AND PRAYERS FOR NIGHT.

WEARIED with the labours and cares of the past day, I come to Thee, my

[9] Psalm lxiii. 4. [10] Ps. cxli. 2.
[11] Ps. cxlix. 5. Isaiah xxxviii. 12, 13.

God, for quiet and repose, and new supplies of strength to drooping nature.

Lighten mine eyes, that I sleep not in death. Defend me from the terrors of the night, and from the pestilence that walketh in darkness.[1]

O Thou Keeper of Israel, that neither slumberest nor sleepest, preserve me this night from all manner of evil; yea, do even Thou preserve my soul.[2]

Visit me also with the favour which Thou bearest unto Thy chosen.[3]

O most kind and merciful Lord, let this season of rest be an entire cessation to me, as well from sin as from labour and sorrow; and suffer not any thought to surprise my unguarded

[1] Psalm xiii. 3. xci. 5. [2] Ps. cxxi. 4, 7. [3] Ps. cvi. 4.

mind, which is capable either of displeasing Thee, or of defiling me.

Let not the follies of sensual pleasure abuse me, but my reins rather chasten me in the night season:[4] that my sleep may be perfectly composed and pure, quiet from every worldly and wicked imagination. And do Thou, Lord, drive away all suggestions of the devil or the flesh.

Thou beholdest the wakefulness of mine enemies, which attack me unseen, and my weakness to resist them is not hid from Thee; who knowest whereof my nature is made, and rememberest that I am but feeble dust and ashes.[5]

Take me, then, under the covering of Thy wings, and let Thy loving-

[4] Psalm xvi. 7 [5] Ps. ciii. 14.

kindness and Thy truth always preserve me.[6]

And, after such refreshment as Thou seest proper for me, raise Thou me up again to make my prayer in a time when Thou mayest be found;[7] that so I may begin my every day with Thee, by setting forth most thankfully Thy praises, and dedicating myself entirely to Thy service.

AT BED-TIME.

INTO Thy hands, O Lord, I commend myself, my spirit, my soul, and my body; for Thou hast created and redeemed them, O Lord, Thou God of truth.[1]

Together with me, take also under Thy fatherly care and protection all

[6] Psalm xci. 4. xl. 11. [7] Ps. xxxii. 7.
[1] Ps. xxxi. 6. 1 Thess. v. 23.

that are near or dear to me, all that Thou givest me leave to call mine: for all these are the gifts of Thy bountiful hand to Thy poor unworthy servant.

Preserve my lying down and my rising up, from this time forth, and even for evermore.[2]

Make me to remember Thee on my bed, and to think upon Thee when I am waking:[3] then let me commune with my own heart, and search out my spirit: for Thou art about my path, and about my bed; and when I awake I am present with Thee.

I will lay me down in peace, and take my rest; for it is Thou, Lord, only, that makest me dwell in safety.[4]

[2] Psalm cxxi. 8. [3] Ps. lxiii. 7. lxxvii. 6. cxxxix. 2. 18.
[4] Ps. iv. 8.

SHORT EJACULATIONS, FIT FOR SEVERAL PARTS, AND PARTICULAR HOURS, OF THE NIGHT AND OF THE DAY.

O THOU who inspirest Thy saints with songs in the night, and givest wholesome sleep to Thy beloved, whose Name I will think of in the night season, and will keep Thy law; let Thy protection and mercy be upon me, and let the prayers and thanksgivings come up to Thee, which my soul poureth out when it fleeth unto the Lord before the morning watch.[1]

O Thou, who for us men, and for our salvation, didst vouchsafe to be born, while shepherds were watching their flocks by night; grant me to be born again, by the daily renewing of the

[1] Job xxxv. 10. Psalm cxxvii. 3. cxix. 55. cxxx. 6.

Holy Ghost, till Christ be formed in me unto a perfect man, and save me.[2]

About Sun-Rising.

O Thou, who, very early in the morning,[1] about the rising of the sun,[2] wast pleased to leave Thy empty tomb, and return again from the dead; raise me, I pray Thee, to walk in newness of life,[3] by such daily exercise of repentance and virtue, as may keep me dead indeed unto sin, but alive unto God, through Thee, and save me.

Nine in the Morning.

O THOU, who, at the third hour of the day,[4] didst pour out from Heaven upon

[2] Luke ii. 8. Gal. iv. 19. Eph. iv. 13.
[1] Luke xxiv. 1. [2] Mark xvi. 2.
[3] Rom. vi. 4. [4] Acts ii. 15.

Thy Apostles the miraculous gift of the Holy Ghost, take not away from us the comfort of that Spirit, but fill our hearts with the riches of His grace, and save us.

O Thou, who about this hour, didst, with invincible meekness and patience, stand before Pilate's bar, and suffer a robber and murderer to be released before Thee: grant us in all our sufferings for the testimony of Thy truth, and of a good conscience, to consider and imitate Thee, who didst endure such contradiction of sinners against Thyself, and save us.[5]

Twelve at Noon.

O Thou, who, at the sixth hour of the sixth day of the week,[6] didst nail the

[5] Mark xv. 15. Heb. xii. 3. [6] Matt. xxvii. 45.

sins of the world with Thy body to the Cross, blot out the hand-writing of our sins, which is against us,[7] and take it out of the way, and save us.

O Thou, who, at the same hour of the day, didst let down a great sheet from Heaven filled with all sorts of living creatures, figuring thereby to Peter the universal Church; grant that we, sinners of the Gentiles,[8] who have been received into that mystical sheet, may with it at length be taken up into Heaven, and save us.

One at Noon.

O Thou, who, at the seventh hour, didst command the fever to leave the nobleman's son,[9] allay all the distem-

[7] Col. ii. 14. [8] Acts x. 9—16. Gal. ii. 15.
[9] John iv. 52.

pered heats of our appetites and passions, and heal every sickness of our souls, and save us.

Three Afternoon.

O THOU, who didst vouchsafe, about the ninth hour of the day, to taste death for the sins of every man, mortify in us our members which are upon the earth, even all things contrary to Thy holy will, that we also may be crucified unto the world, and save us.[10]

O Thou, who, at this solemn time of prayer, didst magnify the power of Thine Apostles, by the cure of the impotent man at the gate of the Temple; who didst also, at this hour, manifest Thyself to Cornelius, praying in his

[10] Mark xv. 34. Heb. ii. 9. Col. iii. 5.

own house:[11] hear us, O Lord, in this and every hour, whether of public or of private prayer, and grant the desires and petitions of Thy servants, as Thou knowest to be most expedient for us, and save us.

Four Afternoon.

O THOU, who, about the tenth hour of the day, didst fill Thy Apostle Andrew with joy for having found the Messias:[12] discover Thyself to us who seek Thee; fill us with the same holy joy for finding Thee; and admit us to come and abide with Thee, the whole remainder of this day, and of our life, and save us.

[11] Acts iii. 1. x. 30. [12] John i. 39, 40.

Five Afternoon.

O THOU, who didst not disdain, even at the eleventh hour, to send labourers into Thy vineyard, and agree with them for their hire, after they had stood all the day idle:[13] be likewise gracious unto all that turn to Thee, though they come late, though at the eleventh hour of life; and give us all grace to make up the time which we already have mis-spent or lost, and save us.

Six Afternoon.

O THOU, who, at the hour of eating the Passover,[14] didst institute the

[13] Matt. xx. 6, 7.
[14] Matt. xxvi. 20. 1 Cor. xi. 23, 29.

Sacrament of Thy supper, a holy and perpetual memorial of Thy precious body and blood: make us thankful and diligent partakers of the same; that we may eat and drink thereof, never to condemnation, but always to the obtaining remission of our sins, and all other benefits of Thy passion, and save us.

O Thou, who also wast, about this hour, taken down from the Cross, and laid into the sepulchre, kill in us, we beseech Thee, the body of sin, and bury in Thy grave all our corrupt affections, hiding and covering up our evil with Thy good works, and save us.

From Six to Nine in the Evening.

O THOU, who, when supper was ended, and night drew on, didst permit Thy own disciple to betray Thee to Thy enemies, and wast content to be apprehended by them;[15] enable us to imitate, under all injuries, and oppressions, that meekness which admitted the traitor's kiss, and surrendered Thy person to those, whom Thy word struck down to the ground, and save us.

O Thou, who didst visit Thy Apostles assembled in the evening when the doors were shut; and, by breathing on them, didst impart the Holy Ghost,

[15] John xiii. 30. xviii. 5—12. Matt. xxvi. 49, 50.

and a power of remitting and retaining sins;[16] grant us the benefit and comfort of that power, to be used for the loosing and remitting, never for the binding and retaining of our offences, and save us.

Midnight.

O THOU, who didst at midnight, raise the Prophet David, and Paul and Silas, to sing praises to Thee because of Thy righteous judgments:[17] make us to think upon Thee with gladness in our beds, whose presence makes our darkness to be light,[18] and save us.

O Thou, who hast compared Thy

[16] John xx. 22.

[17] Psal. cxix. 62. Acts xvi. 25. [18] Psal. xviii. 28.

second coming to that of a bridegroom at midnight; let this cry, "Behold, the Bridegroom cometh," be constantly sounded in our ears;[19] and grant that we may always be in readiness, with oil in our lamps, to go out and meet Him, and save us.

Between Midnight and Morning.

O THOU, who, by the crowing of the cock, didst call back Thy fallen Apostle to a sense of his sin and infirmity:[20] grant us, like him, to take warning by the same signal, to retire into ourselves, and weep bitterly for our offences, and then do Thou accept our repentance, and save us.

[19] Matt. xxv. 6. [20] Luke xxii. 61, 62.

O Thou, who hast foretold, that Thou wilt return to judgment, in an hour that we are not aware of, grant us grace to watch and pray always, that whether Thou shalt come at even, or at midnight, or at the cock-crowing, or in the morning, Thou mayest find us in the number of those servants, who shall be blessed, for watching for their Lord,[21] and save us.

Towards Break of Day.

O Thou, who formest the light, and bringest back the morning, causing Thy sun to rise on the evil and on the good:[22] scatter the darkness of our

[21] Matt. xxiv. 50. Luke xxi. 36. Mark xiii. 35. Luke xii. 37, 38.

[22] Matt. v. 45.

ignorance, by the knowledge of Thy truth; that in Thy light we may see light; and lift up the light of Thy countenance upon us,[23] the light of grace here, and the light of glory hereafter.

[23] Psalm xxxvi. 9. iv. 6.

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